THE PUPIL

WADE CRAWFORD BARCLAY

THE PUPIL

Part I

THE PUPIL, THE TEACHER AND THE SCHOOL

By

Wade Crawford Barclay

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TO THE TEACHER

The teacher is advised to make a careful study of the plan of the text before beginning his work with the class. Attention is called to the following features:

The Lesson Statement. This is to form the basis of the discussion in the class session. Every member of the class should be required to have a copy of the textbook and to make diligent study of the entire Lesson Statement. The recitation upon it should be participated in by all. The teacher should encourage free discussion, which may be guided by questions. Neither the teacher nor any member of the class should monopolize the time. The recitation should not be considered complete until the teacher has assured himself that every point in the Lesson Statement is clearly grasped by all.

The Constructive Task. This should involve original observation and thought on the part of every member of the class. Assignments should be made a week in advance. Reports should be read and graded by the teacher. If possible the reports should be handed to the teacher a day or two in advance of the class session. Frequently the teacher will find points of contact for beginning the discussion of the lesson in these written reports. Some two or three of the best reports of the previous week may be read in the class session. The Constructive Task is one of the most important features of the course and it is well for the teacher to emphasize the importance of thoughtful preparation of each assignment.

Memory Assignment. The memorizing suggested under each lesson should be done outside of the class session, as a part of the lesson preparation. The teacher may occasionally drill the class on the memory assignment, but under no circumstances should much time be thus used. In the memory drills and reviews a blackboard will be found to be of much assistance.

References for Supplementary Reading. It will be noted that these are under two heads. Some lessons have references to *The Worker and His Work Series.* This series consists of eight volumes, uniform in size and style of binding. It will be to the advantage of every class to purchase a set of these books for its own use. In addition to the references cited, each member of the class should

read through some one of the books of this series pertaining to a particular department of the Sunday school. For example, those who are teaching or who will elect to teach Beginners should read The Beginners' Worker and Work; teachers of Juniors, The Junior Worker and Work, and so forth. Under the second head, *In the Library,* reference is made to a limited number of the most important books in the general field under discussion. Many of the titles named should be in the Worker's Library of the Sunday School, or in the Public Library. If they are not thus available, the united request of the class made to the Sunday School Board, or to the Public Library Board, might result in their purchase. If they cannot thus be made available, some members of the class may each be willing to invest in one or more of them.

Teachers of this course are invited to confer freely with the author concerning its use. He may be addressed in care of The Methodist Book Concern, Cincinnati, Ohio. Suggestions and criticisms from teachers are invited and will be gratefully received.

CHAPTER I

THE PRIMACY OF THE PUPIL

I. LESSON STATEMENT

1. THE CHIEF FACTORS IN SUNDAY-SCHOOL WORK

Have you ever thought about what it takes to make a Sunday school? We are doubtless all familiar with the remark of President Garfield that Mark Hopkins on one end of a log and a student on the other would be a college. Would a similar definition answer for a Sunday school? Imagine a boy seated on one end of a bench and John H. Vincent on the other. What more would be necessary to constitute a Sunday school? (*An open-hearted pupil and a good teacher* brought together anywhere at any time provide the chief requirements of what we have in mind when we speak of a Sunday school.)

Besides these two factors of first importance there are others that also are important. Since there are many more pupils than there are good teachers, and since systematic plans are needed for bringing pupils and teachers together regularly in an advantageous place, as well as for other reasons, an *organization* is needed. Often when we use the term Sunday school we have in mind simply this necessary organization. Then, of course, the teacher is not merely to talk with his pupils upon any subject that may chance to occur to his mind. *Lessons,* intelligently selected, suited to the pupils' needs, are required. In making the lessons effective in the lives of the pupils there are *principles and methods* which should be understood and used.

While our future study will reveal other factors of importance in the work of the Sunday school, these which have been named are entitled to be regarded as the chief factors. We may restate them in brief, summary form as follows: *The five chief factors in the work of the Sunday school are: (1) the pupils, for whom the school exists; (2) the teachers, who come into the most direct and vital relationship with the pupils; (3) the materials, largely in the form of lessons, used by the teachers in their work for the pupils; (4) the principles and methods employed by the teachers in making*

their teaching effective in the lives of their pupils; (5) the organization, or institution, by which pupils and teachers are brought together and under the auspices of which the work is carried on.

2. THE FIRST OF THESE FACTORS

The head master of a famous school was once asked, "What do you teach in your school?" "We teach boys," was his immediate reply. In the thought of that teacher the pupil evidently came first. It should be so in every good Sunday school. Of all the factors entering into the making of a school the pupil is first. All else is for the sake of the pupil. For him the teacher spends and is spent. For him lessons are chosen and studied and taught. For him principles and methods are conceived and put into practice. For him the Sunday school exists.

We may call this principle *the primacy of the pupil.* It has been stated in these words: *"The needs of the pupil are the law of the school."* It is the first principle and the last in efficient Sunday-school work. If we are to be good teachers, we must ponder this principle until it so takes hold of us that it will dominate all our thinking and all our practice.

As teachers we have to do with life, its nurture and direction. As Sunday-school teachers our interest centers in the religious life of our pupils. Our effort is directed toward its nurture and development. This is our supreme interest. If we are misled into placing anything else first, we are caused to occupy ourselves with what is secondary and subordinate. This is our vital concern. If we turn aside from it to anything else, it is to that which in comparison is external and mechanical.

Is it clear why the interests and needs of the pupil must be placed first in our thinking and determine all our practice in Sunday-school work? It is because he is a living, free, self-acting being. His mind is not a blank tablet upon which we may write what we choose. His heart is not an empty receptacle into which we may thrust our treasures at will. We have no means at our command by which we may impose upon the child's being or insert into it the things we choose because they seem of value to us. His nature, and not our will, determines what he will receive, appropriate, and feed upon.

A yearling calf will eat clover hay and thrive upon it, but a ten-year-old boy would starve seated before a table heaped high with the finest clover ever grown. A workingman will relish a New-England boiled dinner of corned beef and cabbage, but a baby fed upon

it would be in danger of spasms. The principle is quite as applicable in the realm of the moral and religious nature as in that of the physical. If we are to aid the pupil in his moral and religious development, *we must make the needs of his nature the law of our action.* We must place him first in our thought and, seeking to discover what his needs require, bring to him what his spiritual life can seize upon, take within itself, assimilate, and grow upon.

3. IMPLICATIONS OF THE PRINCIPLE

If we are now agreed concerning the fundamental importance of the principle of the primacy of the pupil, it will be well to consider some of its implications. In the light of this principle, how are we to think of the Sunday school and its work?

1. **The Purpose of the Sunday School.**—The first question to be asked concerning the Sunday school is, What is it for? *What is the purpose of the Sunday school?* This is a simple question, easily answered. How would you answer it?

Although the question is simple, a variety of answers are almost certain to be given in any class. The fact is that a great deal of confusion of thought exists upon this not only among teachers, but also among pastors and Sunday-school superintendents. Even writers upon the Sunday school disagree, and many radically different statements may be found in books on Sunday-school work. There are certain statements of the purpose of the Sunday school that have been made so often in conventions and elsewhere that they have become widely familiar. One that is likely to be given whenever the question is asked in a training class is this: The purpose of the Sunday school is to teach the Bible. Another popular statement to the same effect is: The Sunday school is the world's greatest institution for popularizing the world's greatest book. Another and somewhat different statement is: The Sunday school is the Bible-teaching service of the church.

These statements read well, and at first thought no objection may be made to them. In each case the purpose stated is entirely praiseworthy. But in the light of our governing principle we cannot accept any of these as sufficient statements of the purpose of the Sunday school. *The objection to them is that they do not give first place to the pupil.* They are centered in something else than the pupil. We will teach the Bible in the Sunday school, but we will do so because lessons from the Bible surpass all others in aiding the growth of the spiritual lives of our pupils. In the lives of millions of people the Bible has demonstrated its power to inspire and sustain

spiritual ideals. Our primary and controlling interest is the raising up of a generation of God-inspired men and women. Since the Bible will help in this more than anything else, we use it. That is to say, *teaching the Bible in the Sunday school is a means, not an end.* Likewise, building the church through the school is a means, not an end. Thus, it becomes clear that *any sufficient statement of the purpose of the Sunday school must be in terms of the life of the pupil.* None other can be accepted as satisfactory or sufficient.

The purpose of the Sunday school is identical with that of our Master, Christ, who said: "I am come that they might have life, and that they might have it more abundantly." This purpose may be variously worded. We may say, for example, that the purpose of the Sunday school is to lead its pupils into Christlike living, establishing them in filial and reverent attitudes toward God and his world and in Christian relations of love and helpful service to all their fellow men. Another form of statement that I like is this: *The one supreme purpose of the Sunday school is the development and training of boys and girls, men and women, in Christian character and service.*

When may a Sunday school be said to be successful? Sunday schools are judged by many and various standards. Often a Sunday school is judged to be successful because of its large membership, or because its sessions are entertaining, or because of its popularity in the community. Sometimes people do not look beyond the building. We have actually heard it said: "———— Sunday school has a fine building and a large attendance: it must be an excellent school." These are wholly inadequate tests to apply to a Sunday school. A school may be large, have entertaining sessions, be popular, and hold its sessions in a fine building, yet be wholly inefficient. There is only one supreme test of an efficient Sunday school, and that is the personal test. The measure of the success of any Sunday school is in terms of Christian character and service. If a Sunday school is fulfilling its purpose in the lives of its members, it is successful; if it is not doing this, no matter how big it may be, how strong an organization it may have, how popular it may be in its community, or how complete an equipment it may possess, it is a failure.

2. **The Selection of Teachers.**—What qualifications are to be required in Sunday-school teachers? How may we test our own fitness to answer the call of our Master to follow him in the high and sacred ministry of teaching? Every sincere Christian to whom

this call comes will ask himself the question, How can I prove my fitness to become one of Christ's teachers, an undershepherd of the great Shepherd of the sheep?

It is accepted as a matter of course that to be one of Christ's teachers a person must be a sincere, devoted follower of Christ. It ought not to be necessary to dwell upon this; it is so perfectly obvious. How could one who does not follow Christ lead his pupils to be Christlike? Or, to use the Master's own striking figure, "Can the blind lead the blind? shall they not both fall into a pit?" Concerning this elemental qualification there is general agreement. It has not been sufficiently realized, however, that it is equally essential for the teacher to know child nature in order to teach effectively. We cannot lead our pupils into fullness of life unless we know the laws in accord with which the growth of the moral and religious life proceeds. We cannot teach effectively unless we know the laws of the mind's action. We cannot inspire and stimulate the growth of spiritual ideals in our pupils by bringing to them that to which they will respond unless we know the kind of reactions of which they are capable. There is only one way of gaining this knowledge. Acting upon this principle, we must place the pupil first in our thought and study pupil nature until we have come to understand it.

The "lack of interest," "irresponsiveness," "dullness," and "disorderliness," of which we so often hear complaints in our Sunday-school pupils, especially boys, as a rule simply reflects the inability of teachers to deal successfully with their pupils because of a lack of knowledge of pupil nature. In the best of our public schools when a pupil is restless and disinterested or when he is disobedient or disorderly, the teacher, instead of taking steps toward having him expelled as a disturber of the peace and order of the school, gives herself with renewed diligence to a study of this pupil, that she may come to understand him better and discover the explanation of her failure to deal successfully with him. Likewise, in our Sunday-school work we will do well if, when we observe that the boys or girls are disinterested and disorderly, instead of blaming "total depravity" or seeking some exterior explanation, we set ourselves to a more earnest study of the interests and needs of our pupils.

Comparatively few of our Sunday schools succeed in holding any large proportion of their pupils through the "teen" years. As it is, the Sunday school is accomplishing more than any other agency in leading children and young people to a confession of Christ and into church membership; but it is far from being as successful as it should be. In the aggregate hundreds of thousands of boys and

girls in their early "teens" are allowed to drift out of our Protestant Sunday schools every year. Many Sunday schools lose two thirds or even three fourths of their boys and almost as large a proportion of their girls during this crucial period of life. Just here is the greatest weakness in the work of our churches. The loss is alarming, and the most serious feature of it all is that it is just as unnecessary as it is appalling. "It is not the will of your Father who is in heaven, that one of these little ones should perish." The responsibility is upon those who are called to undertake this work. If in every church a training class might be formed, the members of which would set aside every hindering cause and devote themselves to thorough, prolonged, and painstaking study of pupil nature and, later, to the other subjects of which a training course consists, all this might be changed. Instead of the majority of our pupils being lost to a Christian life we would make it possible for the will of our heavenly Father to be realized in saving every one to discipleship and Christian service.

3. **The Choice of Lessons.**—What shall we teach in Sunday school? What lessons shall be used? How shall we test the fitness and value of a given Sunday-school lesson? These are questions certain to occur to the thoughtful Sunday-school teacher.

For long centuries in the history of education and schools students were subordinate to studies. Teachers centered their attention upon facts and truths and considered only how they might lodge them in the minds of their pupils. Of this process it was written,

> "We teach and teach
> Until, like drumming pedagogues, we lose
> The thought that *what* we teach has higher ends
> Than being taught and learned."

But gradually a change has come. It may fairly be said that now education denies this central place to *subjects*. It centers its attention upon *persons* and asks, "What do the nature and needs of the pupils demand?" It conforms the course of study to the child instead of trying to conform the child to the course of study.

As in general education so has it been in religious education. Formerly interest and attention was centered upon the catechism and the Bible. Pastors and teachers were chiefly concerned with the problem of how to get religious knowledge into the mind of the pupil. To take a modern example: The interest of those responsible for planning the International Uniform Lessons until very recent years centered upon the lesson scheme—how best to arrange courses

in order to cover as much as possible of the Bible in a given cycle and at the same time give each part of the Bible due representation. In late years a change has been taking place. A constantly increasing number of religious leaders center attention upon the pupil, his interests and needs. They have taken for their motto, "The need of the pupil is the law of the school." Their understanding of the pupil's needs determines their choice of lessons. The interest of a pupil in a lesson and its effect upon his personal ideals and his social efficiency are their tests of its fitness and value. In other words, they act upon the principle of the primacy of the pupil. This is our position. We believe that personality is more than lesson material. We believe that God is more interested in our meeting the moral and religious needs of our boys and girls than he is in the orderly division of all the Bible into lessons.

Of all the world's literature the Bible is most perfectly fitted to inspire, to stimulate, and to lead life out into its finest and largest self-realization. No one can be ignorant of the Bible and live a rich, strong, Christian life. It did not come into existence all at once; it was a growth of centuries. It has in it a wide variety of lesson material. It is therefore entirely reasonable that we should allow the developing nature of the pupil, rather than exterior considerations, to determine when each of the several parts of the Bible shall be brought to him in the form of lessons.

If the religious needs of the pupil demand lesson materials not contained in the Bible, our governing principle requires us to provide them.

4. Principles and Methods.—By what test may we determine the value of methods and plans proposed for use in Sunday-school teaching? Innumerable devices are suggested for use in the Sunday school. How may we determine their worth? In the light of the principle we have proposed no plans or methods are to be approved unless they prove to be effective in enabling the teacher to influence the life of the pupil. A given principle is to be accepted not because of its ancient origin, nor because of the reputation of an educator who urges its importance, but only because of its results in life. The question to be asked is, Does it work? As Professor Coe has well said: "In large part educational laws originate in the child and find their point of application in the teacher. In a true sense the child gives laws and the teacher obeys."

Let us take an illustration from Sunday-school administration. A favorite plan in the past in both small and large schools has been for the entire school to meet together in a mass assembly. The

wisdom of this plan is challenged. There is a growing belief that it is better for each department to meet separately. The statements most commonly heard in defense of a single assembly for the whole school are these: "I like to see my school all together; it makes so much better an appearance." "The school seems so much bigger when it meets all together." "Our church building as arranged at present will not permit the various departments to assemble separately, and we do not want to change our building." As reasons these statements are superficial and trivial. The real question to be asked is, Which plan enables the Sunday school to do its work for its pupils most effectively? If the answer to this question is clear, nothing should be allowed to stand in the way of ultimate realization of the better plan.

II. CONSTRUCTIVE TASK

(Before reading the "Lesson Statement" write your own statement in answer to the first question. After studying the "Lesson Statement" write a second and revised statement.)

1. What does it take to make a Sunday school?

2. Think of the Sunday school with which you are best acquainted:

a. What seems to be placed first in the plans and work of the school?

b. What do the boys and girls think of the Sunday school?

c. Is the Sunday school a successful one? Why do you think it is or is not?

d. Has the Sunday school worked out a clear statement of its purpose and so published it that all know its aims? Would it not be a good plan to do so?

III. MEMORY SELECTION

"Come to me, O ye children!
For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.

"For what are all our contrivings
And the wisdom of our books,
When compared with your caresses
And the gladness of your looks?

"Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead."

—Longfellow.

The purpose of the Sunday school—The one supreme purpose of the Sunday school is the development and training of boys and girls, men and women in Christian character and service.

IV. REFERENCES FOR SUPPLEMENTARY READING

I. *In "The Worker and His Work" Series*
   1. The central position of the pupil: *Intermediate Worker and Work*, p. 70.
   2. The determination of Lesson Materials: *Junior Worker and Work*, pp. 88, 89.

II. *In the Library*
   1. Education as development of life: *Education in Religion and Morals*, Coe, Chap. VII.
   2. The personal ideal in Sunday-school work: *Efficiency in the Sunday School*, Cope, Chap. VIII.

CHAPTER II

THE PUPILS WE TEACH

I. LESSON STATEMENT

When the infant Moses, rescued from the Nile by Pharaoh's daughter, was delivered to the Hebrew woman whom Miriam had brought as a nurse, the Egyptian gave her this charge, "Take this child and nurse it for me, and I will give thee thy wages." A similar responsibility is laid upon the Sunday school. "Take these pupils," we say to the Sunday school officers and teachers, "and nurture and train them in Christian character and service."

1. THE CHURCH AND THE CHILD

1. Jesus and the Child.—First of all, it should be emphasized that in undertaking this service the Sunday school and the church are true to the implications of Christ's teaching.

There is no more beautiful picture in the Gospels than the scene wherein the mothers brought their little ones to the Saviour for his blessing. The words of the Master, in rebuke of those who objected, clearly define the relation of little children to Christ's Kingdom. "Suffer the little children to come unto me," he said, "and forbid them not: for of such is the kingdom of God" (Mark 10. 14). "Of such" is a possessive. It is as if he had said of children as of "the poor in spirit," "theirs is the kingdom." On another occasion, it will be remembered, the disciples disputed as to who should be greatest in the Kingdom. "And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18. 2, 3). That is, speaking to adults, he declared they must have the child spirit—be like children—or fail to enter the Kingdom. Once let the teaching of the Master be appreciated at its full value, and accepted with all its implications, and the church will realize that her greatest responsibility is for the nurture and training of childhood and youth.

2. The Former Attitude of the Church.—Unfortunately there has been much confusion of thought within the church concerning

the religious nature of the child. The early church was true to Christ's teaching concerning the child. Little children were received into church membership and were given the most careful and systematic training. Whole families of children grew up within the church. From infancy they thought of themselves as members of the flock of Christ. Their dearest desire was that they might be obedient and loyal followers of the divine Shepherd. Throughout all the Christian centuries there have always been those who have thus thought of child nature and who have brought up their children, in accordance with the apostolic precept, "in the nurture and admonition of the Lord."

In mediæval times a large section of the church became imbued with the teaching of the corruption of human nature. Man's fallen estate was emphasized, the sinful tendencies of human nature were magnified and the tendencies to righteousness and goodness minimized. The doctrine of the total depravity of human nature became almost an obsession with many theologians and religious teachers. For the most part theologians had adult men and women in mind. Children had little place in their systems of doctrine. By implication what they declared to be true of adults was assumed also to be true of children.

These teachings were emphasized and developed by John Calvin, one of the later leaders of the Protestant Reformation. He declared positively and unequivocally that little children are lost, children not of God but of Satan, and that hell is filled with infants who have died in an unsaved state. This teaching became very widespread and even to the present day influences the thought and attitude of many members of the church. Other churches than those that owe their existence directly to the work of Calvin have been affected by his teaching. Most of the early Methodist leaders, including John Wesley, the founder of Methodism, were in theology followers of Arminius. The Arminian teaching is that little children are saved, being recipients "of the unconditional benefits of the atonement" of Christ. This has always been the theological position of the church. Despite this fact, the influence of Calvinism has been strong and has operated in the past to undermine and at some times almost to paralyze the work of the church in the religious nurture of children.

3. **The Recent Attitude of the Church.**—In recent times the tendency has been strong to return to the thought of Christ and to develop a program based upon his teaching. An influential factor in this movement was the epoch-making book, Christian Nurture, written by Horace Bushnell in 1847. Bushnell's position was that

children should be brought up as Christians and should never know themselves to be otherwise. Today it may be said that almost universally among Protestants little children are believed to be in a state of favor with God. The Holy Spirit is continually present in their hearts from earliest consciousness. Thus they have a germinal spiritual life that needs only proper nurture and development, and in time the assent and effort of the free personal will, to become dominant. This all-important process of moral and religious nurture and training of childhood and youth is the first and greatest task of the church.[1]

2. CHILD STUDY AND ITS RESULTS

1. **Method of Approach.**—Much of the difficulty and misunderstanding concerning child nature in the past has resulted from the method of approach to the subject. Child nature has been viewed from the standpoint of doctrine. The child has been dogmatized about instead of being studied. The custom has prevailed of going to bulky theologies, much of whose contents has been handed down from the writings of priests and monks of pre-Reformation times who had no children of their own and had little opportunity of knowing child nature. Their utterances have been regarded as

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[1]A statement of this view by John T. McFarland, which because of its strength and clearness should become a classic in the literature of the subject, is as follows:

"Christ meets the soul with his redemptive grace the moment it touches upon the shores of time; and every child born into this world comes into life under the healing shadow of the cross. Only upon that supposition was Jesus himself justified in saying of little children, 'Of such is the kingdom of heaven.' If the child is alienated from God and is in the bonds of iniquity from the beginning, he cannot be regarded as in any sense representing God's kingdom of holiness. Consequently, I insist that we shall begin with the child where Christ began with him and recognize him as a child of God and treat him as such. . . . And this faith in the standing of the child in God's kingdom is basic in religious education. . . . Education is not creation. We must have the raw materials upon which to work. And education deals not with dead but living things. The physical trainer must have a living body with which to work. A corpse should be sent to the cemetery, not to the gymnasium. The educator of mind must have a living mind, having capacity for receiving knowledge, and powers and faculties capable of being drawn out and exercised. . . . Religious education assumes the existence of a living soul having spiritual faculties, a nature capable of moral perception and understanding and action. A dead soul, if we can conceive of such a thing, may be an interesting subject for theological autopsy and dissection, but not for religious education. This thought is fundamental to our work as religious educators. The Sunday school is not a morgue but a school that deals with spiritual life. The soul does not come into the world spiritually stillborn, but alive, having in it all the latencies of immortality, holding an infolded life capable of infinite unfolding into spiritual strength and beauty. Let no theological mists obscure this fact. Our work in religious education begins with life and deals always with spiritual vitalities. The children whom God has given us are the living children of the living God. Christ declared that they belonged to his kingdom. He called them his lambs, and he commands us to feed them. Not the dead, but the living may be fed."

authoritative. When a doctrinal statement has been called in question it has seldom occurred to anyone to go to the child himself; by force of long habit resort has been had to one's standard volume of systematic theology. In recent years a more valid method of approach has been adopted. It has come to be generally recognized that here, also, *the principle of the primacy of the person must be observed.* We go to the child himself for information. We observe Froebel's motto, "Come, let us live with our children." We seek to be true to it in so acquainting ourselves with children that we know them through and through.

2. The Science of Child Study.—Child study, or, as it has sometimes been called, paidology, is related to the more general science, psychology. Psychology concerns itself principally with the study of the mind and its processes. It discovers, describes, classifies, and seeks to explain the workings of the mind. *Child study concerns itself with the study of the developing nature of the child.* Numerous scholarly men, scientific observers trained in accuracy of method and exactness of observation and statement, have studied children and have set down the results of their study. Among the many advances of recent years none have had in them larger possibility of help to religious workers. The debt of the church to the pioneers in the field of scientific child study is very great and should be thankfully acknowledged. It is not maintained that the study has as yet reached the stage of an exact science. On some lines the data which have been gathered are as yet insufficient upon which to base final conclusions, but more are constantly being gathered. As yet it is inevitable that there should sometimes be divergent, possibly even contradictory, statements. Nevertheless, rapid and most encouraging progress has been made toward accurate knowledge of child nature.

Child study is a broad subject. It has to do with the child in every aspect of his being and in all of his relationships. Not forgetting that the child with his complex nature is a unit, we are chiefly concerned with him as a religious being. This narrower study is commonly called *religious psychology.*

3. Service and Results of Child Study.—Study of the child has shown that every child at the beginning of his life is possessed of an original capital consisting of capacities or natural abilities, and certain tendencies or impulses or instincts. To acquaint the teacher with these, to aid him to understand their significance and how the development of the child may be guided in such a way that he may completely realize all his capacities, is the service of child study.

Our study of the pupil in the successive periods of his developing life will aim to give this acquaintance and understanding. Here we indicate very briefly some of the general findings of the scientific study of the child which reënforce the teaching of the church and demonstrate that it rests upon a sound basis.

The natural impulses and instincts of the child are neither evil nor good. They are nonmoral, but they are the raw material out of which good or evil, virtue or vice is certain ultimately to issue. There are certain impulses that may be said to be partly good and partly bad in their tendency; if unregulated, they are almost certain to issue in evil conduct, bad habits, and immoral character. Right training can transform impulses that have in them possibilities of evil into positive moral assets. The impulse that the child has, for example, to defend himself and to fight for his possessions, if unregulated, may make him quarrelsome, abusive and tyrannical; regulated and trained it makes him a courageous defender of the right. There was shrewd observation back of Plato's figure of the white and black steeds and for his observation, "The horses of the soul's chariot pull different ways." Religious education must involve constructive development and direction of native instincts.

The child has a religious nature. Wide research has found man everywhere to have been a religious being. It is human to be religious and something less than human not to be religious. Man is prone to seek God as are the sparks to fly upward. Child study finds that *the child shares the religious inheritance of the race.* As a latent element in the nature of the child there is a capacity for religion, plus certain impulses which guarantee that in some degree and measure the developed human being is bound to be religious. It is the work of religious nurture to bring the child into possession of his complete religious inheritance as a member of the human race.

3. THE CERTAIN HOPE

In its work of the religious nurture of the child the church, if it is given anything like a fair chance by the home and the community, has certain hope of success. There is no other part of its work in which the church may engage in such sure confidence as this. The law of progress upward is written in the very nature of the child. God is on the side of the Sunday school. Or, better, the Sunday school which understands its work to be that of assisting the religious development of the pupil is at work with God. It is on God's side. He who works with God cannot fail.

II. CONSTRUCTIVE TASK

(Before reading the "Lesson Statement" write your own statement on the first item that follows. After studying the "Lesson Statement" write on the two remaining items.)

1. Think of some little child whom you know well: does this child seem to you to be naturally religious? Present evidences on both sides of the question, if possible.

2. Do you know young people whose religious life has seemed to unfold gradually from early childhood on? Give examples. What influences came into these lives to nurture their early religious impulses?

3. Can you give instances where boys or girls became irreligious and perhaps immoral before they were grown? How do you account for such cases?

III. MEMORY SELECTION

"Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home:
Heaven lies about us in our infancy."
—William Wordsworth.

IV. REFERENCES FOR SUPPLEMENTARY READING

In the Library

1. The child and theology: *Education in Religion and Morals,* Coe, Chap. IV.
2. The child and the church: *The Child as God's Child,* Rishell, Chap. VII.
3. The original nature of the child: *How to Teach,* Strayer and Norsworthy, Chap. II.

CHAPTER III

THE SUNDAY SCHOOL AND ITS PUPILS

I. LESSON STATEMENT

When little Paul was taken by his father to be enrolled as a new pupil in Doctor Blimber's school, the Doctor began, "Mr. Dombey, you would wish my little friend to acquire ———." Without waiting for the sentence to be completed Mr. Dombey answered, "*Everything,* if you please, Doctor." The answer did not in the least disturb Doctor Blimber. He replied, as you may remember: "Yes, yes, exactly! Ha! We shall impart a great variety of information to our little friend and bring him quickly forward, I dare say."

Fortunately for the children, such schools as Doctor Blimber's are more rare in our day than at the time of which Dickens wrote, although there are still far too many parents and teachers who have about as little understanding of schools and children as had Mr. Dombey and Doctor Blimber. It will certainly be agreed that no father or mother who enrolls a child in Sunday school may reasonably expect that the school will do *everything* for him in a religious way that he needs to have done. We are all conscious that the Sunday school has its limitations and, besides, that it is but one of several agencies that have to do more or less directly with the making of Christian character. But what may reasonably be expected of the Sunday school? Are we prepared to answer this question in clear and definite terms?

It is important that in the beginning of our study we have something more than a general idea of the aim of the Sunday school. We will be prepared to master the principles of successful Sunday-school work only if we have a right conception and a definite conception of what the Sunday school should aim to do for the pupil.

Our first study established the fact that in all our work the pupil is central, his interests first. We saw also that the purpose of the Sunday school centers in the lives of its pupils; that its supreme aim is their development and training in Christian character and service. Our second study showed that the nature of the child is such that we may undertake our task with confidence. The questions that

naturally follow are these: What is involved in the development and training of our pupils in Christian character and service? How is it to be accomplished?

In answering these questions we will continue to be guided by the nature of the pupil. Both in the analysis of the process and in the choice of means and methods the pupil himself, not some interest foreign to him, will dictate. Here again we say, "The needs of the pupil are the law of the school." The question that now presents itself may therefore be stated: *What are the needs of our pupils that the Sunday school is called upon to meet in developing and training them in Christian character and service?* In here answering the question in a general statement we anticipate in broad outline what will come to us in much greater detail as a result of our study of the pupil in the successive periods of his developing life. We here view the problem of our work in large, bold terms; later we proceed to study it in detail.

1. THE NEEDS OF THE PUPILS

1. **Environment (right surroundings).**—Every child we see is unconsciously saying to us, "I am a part of all I have met." The child's nature is such that he constantly absorbs from his environment. Whitman has stated this poetically in his lines:

"There was a child went forth every day,
And the first object he looked upon and received with wonder—pity, love or dread—
That object he became.
And that object became part of him for the day, or a certain part of the day, or for
Many years, or stretching cycles of years.
The early lilacs became part of this child,
And grass, and white and red morning glories, and white and red clover; and the song of the phoebe bird . . .
And the water-plants, with their graceful flat heads—all became part of him."

The child's surroundings affect his moral and religious nature. The first approach of religion to his mind is not through lessons, but through his environment, from which he unconsciously absorbs for future weal or woe. Throughout the whole of childhood and youth his religious education is not merely a matter of formal instruction given by teachers. Everything with which he comes into contact affects him; first of all, the moral atmosphere with which he is surrounded in his home, his school, and his community; next, his companions, his chance associates; the papers, other periodicals,

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and books he reads; the pictures and picture shows he sees—all these are his teachers. A first responsibility of the church and Sunday school, therefore, is that of making the surroundings and associations of children and young people as nearly ideal as possible from the moral and religious standpoint. The home must be reached, and the sympathy and co-operation of parents enlisted. The importance of a religious home influence and of right example must be impressed upon parents. Church and school must undertake a ministry to the community, building up in it helpful moral and social influences and institutions and overcoming those that are evil. Last but not least, the Sunday school itself—the building, its equipment and furnishings; the program and conduct of its services; the personality of its officers and teachers; and the whole spirit and atmosphere of the school—must be of such a character as will make a religious impression.

It is the teacher's privilege to become the intimate comrade and friend of the pupil. As we have seen, the child's nature is such that it is certain to become a battleground. At the best life is a moral struggle. Evil influences from without and ungoverned impulses from within force an early beginning of the conflict. Imitation makes the power of example strong. Loving encouragement and sympathy growing out of an understanding of the pupil's personal problems, an understanding that can be built up only on the basis of an intimate friendship, will be more effective in the formation of right character than any amount of formal instruction. There is nothing in life more influential than the example and counsels of a trusted friend. A supreme need of every boy and girl is for comradeship with some man or woman of strong, rich, beautiful Christian character, who, next to the parents, may be counselor, comrade, and friend. The supreme spiritual need of the pupil defines the supreme obligation of the Sunday-school teacher.

2. **Instruction.**—The questions of a child! Who has not been amused, astonished, and perplexed by them? Any healthy-minded child can ask questions that no wise man can answer: "Where does God live?" "What does God look like?" "Is God a man?" "What does God do?" "Did God make me?" "Did God make you too, father?" "Who made God?" These and innumerable other questions are expressions of the natural outreach of the child mind for information and instruction. The child needs religious answers to his many questions.

Not all the pupil's needs find expression in the form of questions. The child has other needs that study of his nature will reveal, and,

as he grows and his life expands, these needs change and multiply. These needs are broadly stated in the words used in expressing the purpose of the International Graded Lessons, namely, (1) to know God as he has revealed himself to us in his Word, in nature, in the heart of man, and in Christ; (2) to exercise toward God the Father and his Son Jesus Christ, our Lord and Saviour, trust, obedience, and worship; (3) to know and do our duty to others; (4) to know and do our duty to ourselves.

3. Nurture of the Feelings.—Pestalozzi, the great pioneer who, with Froebel, gave us the kindergarten and laid the foundation of our modern elementary education, was wont to declare that "the forces of the heart are in the formation of immortal man what the root is to the tree." By the "forces of the heart" he meant those feelings, such as reverence, love, gratitude, and trust, that are most often directed to religious ends. This statement, to which there are few who take exception, well expresses the intimate relation of the feelings to the religious life.

The feelings are fundamental in religion. A religious life that exhausts itself in emotional expression is of course sadly deficient, but a religious life utterly devoid of feeling is unthinkable. Again, while we cannot single out any particular feelings of which we may say that they are religious feelings and nothing else, there are certain feelings that are of especial significance in the nurture and development of the religious life. We have mentioned reverence, trust, and love. What others should be named? Some that cannot be omitted are cheerfulness, joy, and hope; courage, gratitude, good will, and penitence.

Feeling is a character dynamic. To do the right one must know the right, but for power purposefully to persevere in right conduct when doing the right costs something one must look beyond knowledge to feeling and will. What we desire we seek; what we love we strive for against whatever odds may offer.

The first and last law of the feelings is that they are nurtured only by indirect means. There can be no direct cultivation of feeling. We may request or command action of our pupils, but we cannot command feeling. It is useless to talk with them about the feelings they ought to have, expecting that they can produce them at will. Feelings are produced indirectly in response to ideas and action. Suggest the appropriate idea to the pupil, bring about the accompanying action, and one may be sure that feeling will be aroused. It is to be recognized also that feeling is contagious. Nowhere is example more potent than in the realm of the feelings.

4. **Training of the Will.**—A high-school junior announced at the dinner table that a classmate, a neighbor's boy, had been expelled from school. A question concerning the cause led to a recital of a long series of misdemeanors from refusal to obey a simple command of a teacher to a disgraceful escapade ending in a drunken brawl. "What is the matter with the boy? Is he just naturally bad?" was the next question. "No," replied the junior, "he is not a bad boy. He seems to want to do right, but he has fallen into bad company and he is so weak-willed that he cannot resist doing anything that they suggest." The explanation was entirely reasonable. Henry van Dyke characterized "Sentimental Tommy," of Barrie's well-known story, as "the man who never became a person" because he really had no will of his own. *The will is at the center of strong Christian character.* Without a will disciplined and trained we cannot have strength of character or power of personality.

At the beginning of life the infant is the helpless creature of impulse and desire. He acts upon his impulses with no thought of results. The difference between an instinctive act and a willed act is that the latter, the voluntary act, is done in order to accomplish a conscious purpose or end. As the mind grows, instinctive acts give place to voluntary acts. As the sense of *ought* develops, reasons why he should or should not do a thing become influential in determining conduct. Exertion of will characterizes all voluntary action. Exertion of will in obedience to moral motives is the mark of moral character. It is our work as teachers so to train our pupils that moral motives shall more and more become the basis of their actions, that they shall habitually hold in check and subdue their impulses and desires that lead to evil, and constantly exercise their powers of choice in behalf of the right. We cannot do this merely by exhortation or classroom instruction. *The building up of a moral will involves actual practice in right action.* The will grows strong through exercise.

2. THE SUNDAY-SCHOOL PROGRAM

We have defined broadly the needs of our pupils. What are the essential elements in a Sunday-school program that will meet these needs?

1. **Everyday, Community Program.**—Such a program must relate itself to the whole life of the pupil, his everyday life as well as his Sunday life; it must concern itself with the home, the community, the playground, and the pupil's associations—not merely with the Sunday session of the school.

Back of the program, and more important than any part of it, is the necessity for teachers of rich, strong personality who are willing to be friends and comrades of their pupils.

2. **Instruction.**—Doctor Blimber may well stand as the representative of a numerous class of people who believed and believe—for some of them still survive—that the whole purpose of education is to impart to the child mind *a readymade body of knowledge.* Dickens records that the Doctor seemed to survey Paul with the same sort of interest that he might attach to some choice little animal he was going to stuff. Blimber has his counterpart in those ministers and Sunday-school teachers who seem to think that if they could by some means transfer entire the contents of the Bible and the catechism to the boy's mind his religious education would be complete. At the other extreme are those who hold with the parents of Una Mary that no religious instruction whatsoever should be given a child. The little girl's parents seemed to think that her mind would remain a blank on all religious subjects until she was old enough to choose wisely for herself what religious ideas she should receive and cherish. Those who have read Una Hunt's remarkable autobiography will recall that, her religious questionings being denied by parents and proper religious teachers, Una Mary turned to the colored servant, the hired man, and chance acquaintances of street and school for answers to the insistent interrogations of her eager mind.

No readymade body of knowledge, even though it be religious knowledge, can be effective in accomplishing the religious education of the pupil. A pupil might memorize the entire catechism perfectly and a large part of the Bible in addition, yet not be a Christian. On the other hand, it is clearly evident that it is a well-nigh fatal omission to neglect the religious instruction of the child. Between the two extremes represented in the examples mentioned there is a happy medium. This is found in a sincere effort to provide materials that meet the pupil's needs in each period of his developing life. Such materials we believe to be offered in the International Graded Lessons.

3. **Worship.**—If it is properly planned, we may confidently rely upon the service of worship as an effective means for the nurture of the religious feelings. We are not to think of worship, however, as related solely to the feelings. It is equally a means of inspiring and empowering the will. The great central purpose of Jesus was to do the will of the Father. As with Jesus so with his followers; the Christian character is one that finds its central purpose in the

will of God. In sincere worship the will of the individual seeks to know and to become identified with the divine will. Furthermore, in worship we come to realize the presence and the ideal comradeship of the Great Companion.

It is not difficult to lead a child to worship. The very little child, who is loving and trustful and in his own way reverent, and in whom the sense of dependence is marked, is by nature a worshiper; and through worship his religious feelings may be deepened, strengthened, and made permanent. In developing the instinct of worship it is necessary that the pupil shall be made acquainted with the appropriate forms and language in which to express his worship. The language must of course be simple, suited to the child's understanding, and expressive of a child's spiritual needs; for it is not to be expected that the hopes, longings, and aspirations of the adult can be shared by the child. Instruction and training in worship may properly be very closely related. Materials used in the teaching process, if they have been properly selected, may be immediately utilized as mediums of expression of the religious feelings. Thus, Scripture and hymns used for instruction, in part memorized, lend themselves to use as means of expression in worship. As the pupil progresses through the successive grades of the Sunday school, care should be taken to see that means of expression corresponding to his period of development are provided. It is quite as necessary that hymns, responses, and the language of prayer shall be graded as that graded lessons shall be furnished.

4. **Training in Christian Conduct and Service.**—It has been said that the education of any individual is to be measured by the difference it makes in his behavior—that is, in his character as shown by his conduct. This is a test that we ought certainly to be willing to make in religious education. No religious teaching is effective that does not modify conduct. It is necessary that the ideas and ideals of our teaching shall find habitual expression in everyday life. No matter how clearly the pupil may understand the abstract statement of truth, he makes it a part of himself only by putting it into action. What is true of instruction is also true of feeling. Whenever strong feeling is present, the natural impulse is for it to find some means of motor expression. Failing in this, it simply evaporates and thus loses its power strongly to influence conduct at any future time.

One may thus readily see that little real teaching results if the teacher confines his effort to a thirty-minute lesson session once a week. The pupil's life is a life of action, and the teacher must find

things for him to do which express his religious ideas and feelings. This cannot be left merely to chance. To provide ample opportunity for expression and for practice in right action there should be a *program of training in service*. Such a program should provide a wide range of possible activities suited to pupils of the various grades and including varied forms of Christian service. Acts of service suggested in the program, as far as possible, should be planned so as to be the natural outgrowth of the lessons taught in the various grades.

3. THE THREEFOLD LIFE

In thus meeting the religious needs of the pupil we are acquainting him with God. It may help us to see this clearly if we think of a threefold approach of God to the soul—by the way of the intellect, by the way of the feelings, and by the way of the will. Misunderstanding and confusion have sometimes been wrought by identifying religion too exclusively with a single form of expression—most often, perhaps, with feeling; sometimes with thinking, or with willing and doing. The religious life is more than any one of these.

In my discussion of the pupil's needs I have spoken of three forms of the mind's action. I have done this in the interest of simplicity of statement and of clearness of thought. Of course, it is not to be understood that the human personality is split into three separate or distinct parts. The mind is one, not three. "The whole mind thinks in thought, feels in feeling, and wills in action." We cannot really affect the intellect without at the same time causing a response in feeling and awakening a tendency toward an act of will.

Similarly, we are to understand that the basis of religion is not to be sought in any isolated part of the pupil's nature. There is no separately marked-off religious section of the child's being. Religion has to do with the pupil's complete nature, as a thinking, feeling, willing and acting being. If the whole child is nurtured; if worship, instruction, and service are continued through the years, the result will be a growing consciousness of God and an ever deepening religious experience. These means efficiently used will awaken the response of the whole soul. With intellect, feeling, and will enlisted in seeking after God, we may be perfectly sure that there will be an increasing apprehension of the truth of God, an ever deeper realization of fellowship with God, and an ever more perfect doing of the will of God. The unfailing promise of God is that they who seek him with the whole soul shall find him.

II. CONSTRUCTIVE TASK

1. Think back into your own childhood: As you remember your situation what were your chief religious needs? (Write your statement in answer to this question before reading the "Lesson Statement." After studying the "Lesson Statement" you may wish to supplement what was previously written.)

2. Think of some boy or girl whom you know well. Write a brief statement on the religious needs of this child in the light of the discussion in this chapter.

3. Thinking of the Sunday school with which you are best acquainted:

a. Does the Sunday school in its plan or program of work make provision for instruction, worship, and expression in service?

b. Does it have a printed or otherwise well-formulated program of instruction?

c. Is the service of worship carefully planned? Is it carried out in a worshipful spirit?

d. Is there a well-planned program of service? To what extent are the pupils of the different grades actually enlisted in various forms of Christian service?

III. MEMORY ASSIGNMENT

Thou Healer, Teacher, Comforter divine!
I could not love thee with such tender love
Hadst thou not friendship for the children shown.
O Jesus, this thy title would I bear—
The sweetest, dearest name e'er given thee—
As Friend of children would I too be known!
—Anonymous.

Purpose of the International Graded Lessons—To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:

1. To know God as he has revealed himself to us in his Word, in nature, in the heart of man, and in Christ.

2. To exercise toward God, the Father, and his Son Jesus Christ, our Lord and Saviour, trust, obedience, and worship.

3. To know and do our duty to others.

4. To know and do our duty to ourselves.

IV. REFERENCES FOR SUPPLEMENTARY READING

In the Library

1. The purpose of the Sunday school: *Principles and Ideals for the Sunday School,* Burton and Mathews, Chap. I.
2. Faulty conceptions of the Sunday school. *Efficiency in the Sunday School,* Cope, Chap. II.
3. Attaining the religious purpose: *Efficiency in the Sunday School,* Cope, Chap. XI.

CHAPTER IV

GROWTH

I. LESSON STATEMENT

A temporary change of residence made it necessary for a primary superintendent to leave her department. She was devotedly attached to her pupils, and the parting was not an easy one. One by one she bade them a loving farewell, squeezing each chubby hand and planting a tender kiss on the rosy cheek of each little girl. What joy she had had in being their friend and leader! How could she bear to leave them? The pain of parting was tempered by the thought that she would be away only three years; on her return she would again see them; they would still be her boys and girls.

To the teacher the three years passed very quickly, and she was back again in her old home. She could hardly wait for Sunday to come, so anxious was she to see her pupils. Even now, as she thought of them, they came trooping into her mind, every childish face as distinct in her recollection as though she had seen them yesterday. Of course, she reflected, most of them would now be Juniors, but they would still be her own dear children. On Sunday morning, when she stood before them, it was impossible for her to conceal her surprise: "Why, Wilson, how you have grown!" "And, Mary, how you have changed!" "And who is this? Can it be Blanche? No—yes, it is. Why, I would not have known you." "And is this James? You do not look the same boy." And so it went until all had been greeted or inquired after. There was happiness in the meeting. The boys and girls greeted her joyfully—some hilariously, others a bit reserved—but when the session was over, and she was again in her own room sitting before an open fire in meditation, she said almost sadly to herself: "They are not the same children I left three years ago. They are fine boys and girls, and I am glad to see them, but they will never seem just the same to me again."

What had happened? Just that which is always happening in the lives of children and young people. Three years of growth had

taken place, and it had made great changes in every one of these boys and girls.

The child grows. There is no fact more important for us to realize concerning our pupils than this—they are growing beings. If the child is normal, from the day of his birth until full maturity has been attained he is under the constant influence of growth and is being changed by it.

Children grow because they are alive. That mysterious something which we call life manifests itself by growth. Haslett well says, "A careful study of growth will teach us more about life than any other subject of research."

Growth takes place only where there is life. It is sometimes carelessly remarked that the walls of a house under construction are growing in size. This is a misuse of the word. No mechanical process may be properly spoken of as growth. The child has a living, growing personality. If we are to help him, we must relate ourselves to his process of growth. We sometimes hear the teacher's work likened to molding the clay, hewing the block, or building the temple. These are dull and inadequate figures when applied to the work of the teacher. It is much more apt and meaningful to compare his work to that of the gardener. Let us think of the Sunday school as a beautiful garden and the teachers as the gardeners who, with loving, skillful care and attention, strive to bring every plant to perfection of flower and fruitage in its time.

1. THE PROCESS OF GROWTH

It will help us to understand our task if we may consider some of the characteristics of growth as a process.

1. **According to Law.**—Growth is orderly. It is not arbitrary or a matter of chance. Nothing merely happens to grow in a certain way. Life has its laws of growth. *Growth proceeds according to these laws.* The laws of growth may be known. Any worth-while teacher-training course aims to lead to an understanding of the laws of growth, that the teacher may work in accord with them and not contrary to them. We all realize that children are often injured through neglect. Do we also realize that children may be injured by unreasonable demands made upon them? The chapters of this book that follow aim to give a description of how Christian character grows, that we may help and not hinder its growth.

2. **An Unfolding from Within.**—*Growth proceeds from within outward.* It is an inner response to stimulation from without. If it were not for the inner capacity for growth, no amount of outer

stimulation would avail anything. The primary basis and hope of development, therefore, is not in any exterior cause, but in the hidden potencies within. Growth may be aided. We may aid it by providing favorable exterior conditions and by supplying the necessary stimuli, including the kind of food that can be appropriated within.

3. **Continuous, but Marked by Crises.**—Thinking of the entire course traversed by the living being from its origin to maturity, *growth may be said to be a continuous process.* The rate of growth in different periods varies to a marked extent. At times it may be very rapid, at other times so slow as to be imperceptible. The physical growth of the child is most rapid during the earliest years and in general may be said to decrease as the years pass. It is not uniform in different parts of the body at any one time. *Growth is subject to interruptions.* It may be retarded by unfavorable conditions. Under very unfavorable conditions it may entirely cease. *Growth is also marked by crises.* These are times of marked change, or of sudden maturing of new powers, or of the bursting forth of new, previously latent possibilities. Always the crises of growth are important. Neglect or lack of needed nourishment at these times cannot possibly be atoned for later.

4. **Accompanied by Development.**—Growth and development are not the same. Considered in physical terms, growth is simply increase in size, while development involves an interior change, a change in the very nature of the tissues. Growth is the natural result of the appropriation of food by the body; development results from food plus exercise. Growth is quantitative; development is qualitative. Children are not merely smaller than men and women: they are different because their powers are undeveloped. The infant possesses in germ all that is possessed by a mature man. As physical growth proceeds, it is the task of education (using the word in its broadest meaning) to develop all the latent capacities and powers until the erstwhile infant stands forth a complete, perfect man.

2. THE SIGNIFICANCE OF GROWTH AND DEVELOPMENT

Our pupils grow and develop. What is the significance of this to us as Sunday-school teachers?

1. **Growth Makes Education Possible.**—Without growth there could be no education. All possible educational effort would be entirely wasted if it were not for the capacity and tendency of living beings to grow. As growth is far more rapid in the early years

of life, education has then its largest opportunity. In the beginnings of growth there is always a high degree of flexibility and plasticity. Adjustment is easy. Direction may readily be imparted.

2. **Growth Guarantees Result in Education.**—Growth and development are natural and normal where there is life. Education assists development, but *the tendency to grow and to develop guarantees that education will not be without result.* The teacher labors with certain hope because he does not labor alone. His is a work of coöperation. Nature underwrites his every effort.

3. **Growth Is More Than a Physical Process.**—Physical growth is most in evidence, but growth is not peculiar to the physical nature. As the body grows the mind develops. As our pupils increase in stature it is the normal thing for them also to develop in wisdom and in grace. It is our privilege and responsibility to aid them to develop morally and religiously as they grow in physical size and strength.

The concept of growth applied to man as a religious being is the most significant and fruitful mental possession possible for religious work. Not that it is a new conception, for it is not. It comes to us from the Scriptures, but it has not had the place in religious thought and practice in modern times that it should have had. Luke says of Jesus, "And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon him. . . . And Jesus advanced in wisdom and stature, and in favor with God and men" (*2.* 40, 52). Writing of the purpose of Christ, Paul declares it to be a part of the divine purpose that we "may grow up in all things into him, who is the head, even Christ" (Eph. 4. 15). Peter exhorts us to "long for the spiritual milk which is without guile, that ye may grow thereby unto salvation" (1 Pet. *2.* 2), and again, "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ" (*2* Pet. 3. 18).

3. FACTORS THAT CONDITION GROWTH AND DEVELOPMENT

While growth is ever the normal manifestation of life, it cannot continue as it should unless right conditions exist. What are the factors affecting growth and development? There are three of chief importance:

1. **Heredity.**—Every living being is a member of an endless procession from the past. No child ever starts out in life unrelated to the past. *Heredity may be said to represent the net total of all the influences of the past upon the individual.* That it is a factor that must be reckoned with in all education cannot be disputed. In a

measure it determines the power of all the other factors that condition growth; in many ways it limits them. It is never wholly to the advantage or the disadvantage of an individual. The child to whom heredity brings disability of one sort may be advantaged in another particular by an inheritance of rare value. The teacher has naught to do with heredity except to utilize it as a means of coming to a fuller understanding of the particular pupils with whom he is called upon to deal.

2. **Environment.**—In the preceding chapter we discussed environment briefly under the term "right surroundings." *By environment are meant all the influences with which the pupil is brought into contact.* We speak of physical environment, meaning all conditions of place, such as the house in which one lives, the neighborhood, even the climate. Moral environment means all the influences affecting the moral and religious life. Physicians have so emphasized the importance of right physical environment as affecting the growth of the body that its importance is generally realized. But do we equally realize that everything the child sees, hears, and feels affects his moral and spiritual growth? We also speak of the environment of persons, meaning all the people with whom one is surrounded. Personal association especially is important in its effect upon moral and religious growth. Character and personality are nourished in unconscious ways by association with other strong, rich personalities. If the associations of our pupils are not what they ought to be, much of the effect of other influences is certain to be lost.

3. **Nurture.**—Every living thing requires food and can grow only as food is supplied and assimilated. A principal means of assisting growth, therefore, is by supplying food. Not alone the body, but the whole nature of the pupil is hungry and demands food. Growth requires, as we have seen, right external conditions and various forms of external stimuli. For example, the plant requires light and air in order to grow. *By the nurture of life we mean the process of aiding growth and development by providing right conditions, the necessary stimuli, and proper nourishment.*

The nurture of the physical life is a distinct study in itself. With physical nurture we are not primarily concerned in this course. The responsibility of the religious teacher is chiefly for the nurture of the moral and religious life.

4. THE SUNDAY SCHOOL AND NURTURE

It is evident that practically the whole of the teacher's work, as we have defined it in preceding chapters, may be included under the

term "nurture." Throughout this book the word will be used in the broad, general sense of including all that a wise, devoted, skillful teacher can do in aiding the development of Christian character in the pupil. Concerning religious nurture there are certain general statements to be made:

1. **The Need of the Pupil the Law of Nurture.**—Here again we apply the principle emphasized in our first chapter. The primacy of the pupil applied to the teacher's task of nurture means that *the nature of the pupil determines the materials and methods of nurture.* Just as the successful gardener well understands that the nature of the plant determines the soil and the methods of culture required for the most fruitful growth, so the religious teacher should realize that the nature and needs of the pupil, and not his own fancies or any exterior consideration, must be determinative if there is to be real religious nurture.[1]

2. **Nurture as Coöperation.**—Nurture is a form of coöperation. One of the most prominent characteristics of life is its tendency to react to stimuli. The living organism is sensitive, receptive, responsive. It reaches out, appropriates, assimilates, and thus grows. Without this power which life possesses growth would be impossible. Growth takes place only as the living organism appropriates, makes use of, that which is brought to it. We cannot cause any living thing to grow. We may only coöperate with the inner, creative principle that in itself is the direct cause of growth. This is true in our work of stimulating the spiritual life and aiding the development of Christian character. We cannot cause the soul to grow. We may coöperate with the inner principle of life and with the spirit of God, but more than this we cannot do.

5. THE PERIODS OF GROWTH

In the course of his developing life the pupil passes through a number of more or less clearly marked periods of physical and mental growth.

1. **Periods of Growth and Corresponding Departments.**—In the fully organized Sunday school there is a department to correspond with each period of growth. It is of course recognized that mental development does not exactly parallel physical growth, and that religious development does not parallel either physical growth or mental development. A pupil of thirteen, in an exceptional case, may not be mentally in advance of other pupils of nine or ten

[1] *Cf. Life in the Making,* Barclay, Brown, et al., pp. 11*ff*.

years. A pupil of twelve, in an exceptional case, may be as mature in moral character as other pupils of fifteen. The ideal grouping in the Sunday school, it would probably be agreed, would be upon the basis of moral and religious development. But this is difficult to gauge. What are the tests? How shall we measure religious development? Because of this difficulty in grouping pupils we fall back upon physical development, as indicated by calendar age, and upon mental development, as indicated by public-school grades. The age periods, with the administrative groups corresponding approximately to them, are:

a. Infancy—from one to two years. The Cradle Roll.

b. Childhood—from three to twelve years. This period is again divided into (1) early childhood; (2) middle childhood; and (3) later childhood. To these subdivisions correspond the three elementary departments of the Sunday school; namely, Beginners' (three to five years), Primary (six to eight years), and Junior (nine to eleven or twelve years).

c. Youth, or adolescence—from thirteen to about twenty-five years. Adolescence may be divided into (1) early adolescence; (2) middle adolescence; and (3) later adolescence. To these subdivisions correspond the secondary departments of the Sunday school; namely, Intermediate (twelve or thirteen to fourteen), Senior (fifteen to seventeen), and Young People's (eighteen to twenty-four).

d. Adult life—from about twenty-five years on. Adult life, again, has more or less clearly defined divisions, but the Sunday school does not take account of them in its departmental groupings.

2. **Periods not Sharply Defined.**—Though the periods we have named are distinct, they are not sharply divided. Each merges into the next following. We may not mark any one day as that when the baby ceases to be an infant or when the boy crosses the threshold of youth. The changes that take place are gradual, and in some cases their progress may not be clearly indicated.

3. **Individual Differences.**—All plans of grouping should permit exceptions to be made on account of individual differences. While the periods we have named are common to all, and their limits approximately the same, individuality must not be overlooked. Every child has his own personality, his own peculiar individual characteristics, in some of which he marks an exception to some general rule. In studying children we should look for exceptions as well as for conformity.

II. CONSTRUCTIVE TASK

1. Think of some boy or girl with whom you have been at some time in your life well acquainted and whom you did not see during an interval of three or four years. Write a brief statement on some of the changes that took place during this interval.

2. Think in retrospect of your own religious life. Beginning with your earliest recollections, write briefly your religious autobiography in terms of growth.

3. Considering the Sunday school with which you are best acquainted, make a complete list of its classes, indicating in the case of each in what department it should be classified.

III. MEMORY ASSIGNMENT

"Flower from root,
And spiritual from natural, grade by grade,
In all our life."

—Mrs. Browning.

"One knew the joy the sculptor knows
When, plastic to his lightest touch,
His clay-wrought model slowly grows
To that fine grace desired so much.

"So daily grew before her eyes
The living shapes whereon she wrought,
Strong, tender, innocently wise,
The child's heart with a woman's thought."

J. G. Whittier.

IV. REFERENCES FOR SUPPLEMENTARY READING

I. *In "The Worker and Work" Series*
   1. The fact and significance of growth: *Beginners' Worker and Work,* Chap. I. *Senior Worker and Work,* Chap. I.

II. *In the Library*
   1. Physical growth and development: *Fundamentals of Child Study,* Kirkpatrick, Chap. II.
   2. Education as development of living beings: *Education in Religion and Morals,* Coe, Chap. VII.
   3. The growth process of human life: *Moral Education,* Griggs, Chap. IV.
   4. Some principles of development: *The Unfolding Life,* Lamoreaux, Chap. I.

CHAPTER V

ACTIVITY

I. LESSON STATEMENT

The child is active. Always and everywhere he is doing something. It is useless to bid him "Be still." As well ask gravitation to cease its pull or the sun to cease to shine. He cannot be still. It is said of the boy that he has within him a thousand springs with which to wiggle and not one with which to keep still. No one who has had to do with children needs argument in proof of the assertion that they are active. But there are questions concerning activity that demand consideration. Why are children active? What is the significance of activity? What should be the attitude of the teacher toward activity? How may the pupil's activity be utilized by the Sunday-school teacher?

1. WHY OUR PUPILS ARE ACTIVE

In body and mind the human being is organized for activity. "The most original thing in us is the impulse to action." We have it before we have a consciousness of the world about us.

1. **The Body is Organized for Action.**—Watch a baby on the nursery floor. He reaches for everything that comes near, turns toward every sound he hears, tries to raise everything he touches to his mouth. It is evident that every sensation of sight, of sound, and of touch is a stimulus to action. In fact, the whole nervous system of the human being is a highly organized mechanism for translating sensations into movements. It seems to have been constructed for the purpose of receiving impressions from the outside world and responding to them in innumerable forms of action. As well expect the telegraph sounder to be silent when the current comes over the wires as to expect the child to be still when the impressions come in over the nerves from eye and ear and finger tips. The law of action is wrought into the very fiber of his physical being.

2. **The Mind is Organized for Action.**—What is true of the body in this respect is almost equally true of the mind. Psychology teaches us that "all consciousness is motor."

Every idea is an impulse to action. "Every idea tends to pass into action and would do so if it were not hindered by the presence of other ideas; exclusive attention to an idea is quite certain, therefore, to bring about the corresponding action, as it were, of itself. . . . Only hold the end steadily before you and you will do it"[1] *Feeling likewise tends to action.* Thought and will are prompted by feeling. No feeling is content to exist in and for itself. To say that thought and feeling tend to action is only half the fact; they are, as we shall see, interdependent. Both idea and feeling are influenced by and, in a measure at least, grow out of action.

2. THE DETERMINATION OF ACTION

When we begin to analyze the pupil's activity we find that it is a series of particular actions. To understand how we may utilize this fundamental element in the pupil's life in our work of religious education it is desirable to know what determines how the pupil will act in a particular situation. *Any particular act may be said to be the result of instinct, habit, and will, each entering into it as an influential factor.*

1. **Instinct.**—The child comes into existence with clearly defined tendencies toward certain kinds of action wrought into its very being. These natural tendencies we call instinctive. They are the result in part of the accumulated experience of the race; they are colored by the habits and character of immediate ancestors; and, finally, they represent variations in individual endowment. An action is wholly instinctive if the child does not require to learn it; of this the most familiar example is the sucking of newborn babies. An action is partly instinctive if the child does not need to acquire the tendency to do it; for example, boys climbing trees. The child comes into life possessed of many instincts, some of which do not manifest themselves until later adolescence. To make a list of the instincts or to classify them is a difficult matter, one upon which no agreement has been reached by psychologists.

2. **Habit.**—Habits are acquired as a result of the plastic condition of the nervous system. Plastic nerve cells are modified through use. Professor James puts it this way: "A nerve cell that has once acted is so affected that it more readily acts again in the same way. Thus, any connection which has once been made by the transmission of a nerve impulse from one cell to another is the more easily

[1] *Rational Living*, King, p. 153.

made a second time, until through repetition a well-worn pathway has been established." A particular act performed for the first time is the result of instinct and will; every later repetition of the same act is influenced by the gradually forming habit. Unfortunately, the word "habit" is in ill repute in common thought, as if all habits were bad habits. This is far from the truth. Habit is of significance for all living. The virtues quite as much as the vices are forms of habitual action. Indeed, Professor James has stated that "ninety-nine hundredths or, possibly, nine hundred and ninety-nine thousandths of our activity is purely automatic and habitual, from our rising in the morning to our lying down each night." We form habits of thinking and feeling. In fact, any connection "nervous or mental, between impressions, ideas, thought, memories, feelings, movements," once made tends to recur. The teacher should bear in mind that habits are built up of repeated actions, not of preachings, exhortations, or scoldings. *There is only one way to form a good habit in the pupil—lead him to do the thing once and again and again and again.*

3. **Will.**—The third element in action is will. The will is the executive power of the mind. Through its power of will the mind commands, directs, and controls action. While every idea is an impulse to action, and all feeling tends to action, we may have both knowledge and desire without action. The realization of the idea and of the feeling in action is the service of the will. If the will fails to command, the impulse to action from both idea and feeling is lost, and the power of future impulses is weakened.

While the character of a particular action is certain to be influenced by instinct and habit, will is the determining factor, as the mind has power of will to inhibit—that is, to negative the influence of instinct and habit combined. More is involved in the will than the decision to act or not to act. There are always alternatives of action, possibilities of choice. *Thereby enters the moral element.* Thus, it becomes clear that the will has tremendous significance for conduct and character. An important part of moral and religious education is training the will in right moral choices.

3. THE SIGNIFICANCE OF ACTIVITY

Why is activity of significance to the religious teacher? The answer to this question will become increasingly clear as we consider the relation of activity to learning, to character, to personality, and to Christian discipleship.

1. **Activity and Learning.**—We realize of course that food would

be useless to the body were it not for the body's active process of assimilation. Similarly, knowledge is utilized only as the mind is active toward it. Without activity there is no learning. *Through self-activity the mind of the pupil appropriates what is brought to it.* Teaching in the old sense of pouring facts into a passive receptacle is impossible. All real teaching awakens the mind into activity and evokes reactions. Nor does the pupil first learn a thing and then express it in word or deed. The expression is itself a part of the process of acquisition.

2. **Activity and Character.**—*Through self-activity and conduct character is achieved.* The verb tells the story. Character is achieved, not bestowed. Achievement requires action. It is not enough that our pupils think true thoughts, have religious sentiments and give mental assent to right purposes. *That which is not expressed dies.* Unless thought, feeling, and purpose work out into action, they do not affect character. Character has sometimes been defined as what one habitually does. It is commonly held that character determines conduct; that what a boy does depends on the kind of a boy he is. There is a sense in which this is true; but to the parent and teacher the significant thing is that action comes first in the child's life; and that what a child does, that he becomes.

3. **Activity and Personality.**—The child is an immature person. "*Personality comes to self-realization and to maturity through activity.*" The whole aim of moral and religious education is to bring the individual to a faith and life *of his own.*

We have more to do than to train pupils. Horses and dogs can be readily trained. We desire free, voluntary moral and religious conduct. This is impossible in the lower animals. It is possible in the child because he is more than an animal; he is a moral personality even though immature. We develop the child's moral personality through encouraging in him freedom of expression in right ways, not merely to repeat words or even statements of truth, but to *express himself* in reacting freely to the material presented to him in the form of lessons. The method of religious and moral education, says Professor Coe, "can be nothing less than placing the child in a series of such concrete situations as shall reveal him to himself as really interested in the good and self-enlisted on its side."[1]

4. **Activity and Christian Discipleship.**—To be a follower of Jesus is to live a life of Christian service. Jesus' oft-repeated word in changing phrase was, "If any man would be my disciple, let him

[1] *Education in Religion and Morals,* p. 135.

do." In how many ways he sought to impress the necessity of activity! As disciples we are his "servants," his "fellow-laborers," his "coworkers." The world to the Christian is a "field," a "garden," a "vineyard," a "marketplace." Every one of these words speaks of action. Christ calls us not to passivity, but to activity.

4. TYPES OF MIND

In characteristics of their mental life children differ greatly. A broad, somewhat rough classification into groups may be made on the basis of activity:

1. **The Sensory-Minded Child.**—A child of this type is passive, inert, quiet, reflective. He is undemonstrative and seems timid. Inhibition is excessive, and power to will deficient. He is likely to be thought dull, even stupid. The need is for more frequent expression. He should be stimulated to act. Kindergarten methods are serviceable, since they make movement easy and develop self-confidence. Constant effort should be made to get the sensory child to talk, to act as a leader, to take the active part.

2. **The Motor-Minded Child.**—This type of child is impulsive, quickly responsive, and over-active. Inhibition with him is deficient; his will is of the hair-trigger type. He needs to be stimulated to read, study, and reflect. It is idle to attempt control by commands or threats; the negative command is in itself to him a suggestion to action. Make assignments which require care and thought, observation and discrimination.

These two types of mind represent broadly two types of religious life and experience—the first a religion of feeling, of introspection; the latter a religion of deeds.

5. THE TEACHER'S PROBLEM

The pupil's activity is the teacher's problem. It is the root stuff from which intelligence, character, personality, and the acceptable service of God and man must come. It is the necessary means to all that is desirable in our moral effort with the child. The teacher must look with sympathy upon the activity of the pupil. It is certain to be a source of perplexity; often the teacher will be at his wits' end because of some of its manifestations, but he must remember that without it all his efforts would be useless. His constant problem and his greatest will be *how to utilize the activity of the pupil.* Ways and means he must find. The fatal blunder in all schools, distressingly common even to-day, is the effort toward repression. The one word the teacher must absolutely rule out of

his vocabulary is "don't." He will succeed just in proportion to his ability to eliminate "don't" and to use "do."

The outstanding weakness of our Sunday-school work in the past has been the predominance of exhortation. The lesson of this chapter may be summed up in the statement of James: "Don't preach too much to your pupils or abound in good talk in the abstract. Lie in wait rather for the practical opportunities, be prompt to seize those as they pass, and thus at one operation get your pupils both to think, to feel, and to do. The strokes of behavior are what give the new set to the character and work the good habits into its organic tissue, [while] preaching and talking too soon become an ineffectual bore."

Thus again we are led to realize the importance of a week-day program of activity and service. The work of Sunday, so limited in time, will be totally insufficient unless it is supplemented by entering into the daily life of the pupil. What the teacher is able to get her boys and girls to do on Monday is of greater importance than what she leads them to *think and say* on Sunday. This for the reason that the order of precedence in the child's life is, do, feel, understand, rather than, as we have seemed to think in the past, the reverse.

We bring the discussion of this chapter to a close with these significant words of Professor Horne: "The child is primarily a doer, not a thinker; he abides in the region of the concrete, not the abstract. Children can do right and so feel rightly before they can think rightly. It is through obedience to the commands of God and feeling our dependence upon God that children finally come to think rightly about God."

II. CONSTRUCTIVE TASK

Considering again the Sunday school which you know best, write answers to the following questions:

1. Does the effort seem to be to repress activity or to direct it? Give an example of a specific case.
2. Make a list of some of the habits being formed by pupils in the school.
3. Select some one class and, stating the age of the pupils, write a list (*a*) of some of the habits you would try to form in them if you were the teacher; (*b*) of some of the things you would try to get them to do in training them in service.

III. MEMORY ASSIGNMENT

"Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely."
—Henry van Dyke.

IV. REFERENCES FOR SUPPLEMENTARY READING

In the Library

1. Nurture by exercise: *The Natural Way*, Du Bois, Chap. VI.
2. The necessity for action: *Personal and Ideal Elements in Education*, King, pp. 119-126.
3. The instincts: *Fundamentals of Child Study*, Kirkpatrick, Chap. IV; *Talks to Teachers*, James, Chap. VII.

CHAPTER VI

EARLY CHILDHOOD

I. LESSON STATEMENT

In the first six years of existence the child passes through two periods of his life—infancy and early childhood. Infancy is of immense significance both for education and for religion, but unfortunately the prescribed limits of this textbook will not permit a study of this first period of the child's life. If the Sunday school is fully awake to its opportunities and responsibilities, it will have a Cradle Roll with a superintendent who has made a special study of infancy, and of how the beginnings of religion may be nurtured in these first years. Infancy is already past when at some time near his fourth birthday the child is promoted from the Cradle-Roll class or, if he has not had the privilege of Cradle-Roll membership, taken by father or mother, brother or sister to be enrolled as a member of the Beginners' Department.

The Beginner lives in a world of his own—a world built for him by his senses rather than by ideas, yet a world in which both fact and fancy have a place. To the child everything in it is intensely real. He has not yet learned to make the distinction that adults make between the real and unreal. The little child's world is a narrow, circumscribed kind of universe so far as knowledge is concerned, but his imagination enriches it in a score of ways. Consider, for example, that the child of this age has almost no idea of time, space, or value. Buzzar is four; the family reside in a big, beautiful apartment building; but to Buzzar and his playmate, Gordon, the hundred-thousand dollar building is simply "Buzzar's house." Gordon lives in Chicago, and his grandmother in Los Angeles, yet he talks of going to see grandmother as if it were a journey of a few blocks.

The little child's world is a forgotten world to adults, as unreal and unknown as the adult's world is strange and unknown to the child. This we should realize, and, difficult as the process may be, we should retrace our steps and enter again the forgotten realm

of childhood, that we may "live with our children." Only by doing so can we greatly help them. "Admirers, even lovers," says Miss Chattle, "may look over the wall, but the teacher must actually enter. They who do so must pass through a narrow gate—the gate of a few simple words, a few definite images, a few primal feelings. They must let fall from their shoulders their abstractions, the fruits of reason, the slowly garnered knowledge of the centuries."

To succeed in its work of religious education the Sunday school must take its pupils as they are and make of them what they should become. To do this *teachers must know children*. It is the real child, not an imaginary child, who is to be nurtured. Until all Sunday-school teachers place the child in the midst, studying and learning of him before they attempt to teach him, our work will not be as successful as it should be. We must take the characteristics that the child manifests in his daily life and, utilizing them, building upon them, and transforming them, make of them what they ought to be. The child as he is constitutes our raw material. Or, to make use of our most significant concept—that of growth—the characteristics we discover in him, whatever they may be, are the root and stem from which we are charged to grow the perfect flower of a beautiful Christian life.

1. THE BEGINNER

1. **Body.**—At his third birthday the child weighs about thirty pounds; at his sixth, about forty-five pounds. His height at three is about thirty-six inches; at six, about forty-four inches. The girl shows a slightly less rate of growth. At three the brain has attained to seven ninths of its adult weight; at six to about nine tenths. "The motor centers of the hand and fingers are still immature"; fine and accurate movements are therefore difficult. The larger muscles are well developed. The senses are acute. The sense of sight is at its best; that of hearing is highly developed; the sense of touch is keen. There is less of restlessness than in the years just ahead. Quiet games are pleasing, but there is a desire for motion, and a considerable measure of physical activity is highly desirable.

2. **Mind.**—The whole mind of the little child is eager, inquiring, insistent.

a. The intellect develops rapidly. Up to six years the child gets more new sensations and perceptions than in all the remainder of his life. He is constantly accumulating the concrete data he will use later in his thinking. Even now he reasons in his own simple,

childish way. The memory is accumulating innumerable impressions that will be retained through all later life. Questions are constant. "What is it?" "May I see?" "What did you say?" Such questions as these are followed a little later by the endless repetition of "Why?" "How?" "What for?" The seeking, questioning mind offers to the religious teacher as to the day-school teacher one of the supreme opportunities of education. Let curiosity be fostered, not repressed; the spirit of inquiry turned toward high and worthy objects. The mind of the little child will be satisfied; denied the teachers it should have, it seeks others and, sad to say, finds its satisfaction in that which is base and untrue. Because of lack of knowledge and experience the child is credulous, ready to believe anything that is told him. This is a part of his capacity for faith, but it likewise makes him the victim of fears and false beliefs imparted by unworthy teachers.

b. Feeling in the little child is more powerful than thought or will. He is under the almost complete domination of the feelings associated with the physical nature, such as hunger, fear, thirst, and pain. His feelings of joy and grief, while intense, are short-lived; laughter and tears are ever close to the surface, ready to break out at any moment; they come and pass more quickly than a summer shower. The little child is peculiarly liable to tormenting fears. These may arise from slight suggestions, thoughtlessly made. The child's prayer so commonly taught to little children even yet, "Now I lay me down to sleep," with its unfortunate suggestion "If I should die before I wake," has put terror into the hearts of innumerable children. Every little child should have sympathy and should be helped to overcome his fears.

Other feelings prominent in the little child are of special significance for religion. He strongly feels his *dependence* and is *trustful* and *confiding*. He is often filled with a sense of *wonder* and *awe*. He is affectionate, and his *love* may be readily developed.

c. The purposeful, deliberative will is almost non-existent in young children. Sooner or later the little child discovers that he has a will of his own, and it becomes a satisfaction to him to exercise it. What we call the child's stubbornness may be simply persistent attention. In considering the persistence of a little child in a given situation it should be noted: (1) that desire and interest may so completely hold attention that nothing else comes before the mind; (2) that inhibition—that is, the power to check his impulses and the power to direct attention in a new channel—is weak; and (3) that he is so reveling in the satisfaction of a new and novel experience

that he does not want to turn from it. At some time during this period the first explosive, determined "I won't" is likely to be heard. Merely telling the child not to do a thing or to stop doing a thing simply centers his attention upon it. Sometimes all that is necessary is to set up a rival center of attention. At other times, by tactful, loving means, the child should be led to see that respect and obedience is due to the will of parents and teachers.

3. **Distinguishing Characteristics of the Beginner.**—Think now of the child of beginners' age whom you know best. Before reading further set down on paper briefly his outstanding characteristics. This is the first item of the constructive task that forms an important part of this lesson.

a. He is the center of his world. Everybody and everything that the little child knows exists for him. This is not selfishness; it is simply the child and his world as made by God. As a part of the instinct of self-preservation nature has provided that desire shall center in the satisfaction of physical appetite. The baby makes no distinction between himself and his world. In the beginning of this period the child is coming into the realization of himself as an individual; the consciousness of his powers is a new experience. He has not had time to orient himself. The feeling of "my" and "mine" is intense; he knows little or nothing of "you" and "yours." Asserting his newly discovered will, exercising his newly realized powers, thrills him and gives him a sense of peculiar satisfaction. Near the close of the period the social consciousness begins to develop, but throughout early childhood we may expect him to be much more concerned with himself, his own desires and feelings, than with those of others.

b. He is constantly active. His whole physical being, as we have seen, is keyed to motion. The rapid growth of the larger muscles and the development of both body and brain drive the child to incessant activity. It is an impossibility, if he is physically normal, for him to keep absolutely still for more than a few seconds at a time. His activity is like steam; forced confinement inevitably results in an explosion. There is no way to decrease it except to dampen the fire; no way to stop it except to put the fire out.

The senses crave satisfaction, and sensations and physical activity interact. It is by activity that new sensations are gained. New sensations in turn stimulate to new activity. Thus, the child comes very near representing perpetual motion. He has not yet achieved any considerable degree of voluntary control; to scold or blame him for his activity is to do him a wrong. His activity is not

restlessness, as it is so often called; it is nature's means of assuring his physical, mental, and moral development.

The child's activity principally takes the form of play. With the child play is spontaneous. It is the child's real life. If he is denied play, he is denied the possibility of being a child, of living a child's life. We should study the child at play, for then we see him as he is. In his play we may observe him in all his moods. At times his play is joyous, exuberant, hilarious; at other times as serious and meaningful as the work of an adult. It is intense, for the child puts his whole self into his play. The natural plays of children involve activities and train muscles that will be of use in later life. Thus play is of real value as preparation for mature life. Said Froebel: "Play holds the sources of all that is good. . . . The spontaneous play of the child discloses the future inner life of the man." If appeal to the play spirit is not used by the Sunday school, the strongest interest of childhood is neglected—the one surest means of modifying conduct and influencing character.

In this period play is almost wholly individual. In the Sunday school, as in the kindergarten, group plays may be used, but there will be little group spirit or "togetherness"; each child plays for himself. Companionship there will be, however, and through play of this sort the beginnings of social consciousness may be nurtured.

c. He has urgent, eager senses. Seeing, hearing, smelling, tasting, and touching are very active and crave exercise. Perception comes before thought. The senses develop earlier than the higher powers of the mind—as thought, reasoning and judgment—and now, if ever, they must become keen, accurate, and discriminating. Sense training and muscular control are needed as a basis for later moral training. In this period observation especially is not accurate. Many so-called false statements of the child are simply the result of inaccurate observation.

d. He has a strong, vivid imagination. Much of the joy of childhood grows out of the wonderful, transforming power of the child's imagination. A tiny blanket tightly rolled and tied about one end with a string to Eloise becomes a beautiful doll. John, son of an artisan, rides across the floor astride a prancing steed. To the adult it is only a broomstick, but what young prince of fortune ever had a more glorious ride in his father's limousine than has John? The child's fancy is so rich that there is no need for any likeness between the symbol and that for which it stands.

The child's world is a world of the unseen. Fairies and pygmies are quite as real to the child mind and often seem far more interest-

ing than the people and the creatures of the objective world. That God and Jesus are unseen does not make the spiritual unreal to the child. "Granmuddy," says little Jane, as quoted by Miss Chattle, "pretty soon Jane and Jesus will go for a little walk; would you like to come with us?" "To walk with Jane and Jesus!"

Though the imagination of some children may seem to parents and teachers wildly fanciful and wholly ungoverned, there is seldom cause for anxiety. Let the imagination be viewed as an asset for faith and future achievement rather than as a danger.

Allied to the imagination is the tendency the child has to endow the familiar objects of his world with spirit and personality. He thinks of them as having the same kind of life as he has. The doll, the toy animal, the tin soldier, the pets with which he plays, and even the flowers and the trees have all the attributes that he possesses. To him they think as he thinks and feel as he feels. All of this is innocent fancy and is not without its spiritual significance. Certainly it is nothing for which the child should be rebuked. Much less is it to be regarded as "superstition" of which his mind is to be rudely disabused.

e. He constantly imitates others. Imitation is one of the most marked instincts of early childhood. It is seen in all children, although some are more imitative than others. It is one of the principal means by which the child is enabled to profit by the experience of his parents. A partial basis for imitation is to be found in the child's desire for the experience, strange to him, of the person he is observing. The significance of imitation for our work of religious education is very great. It is this which makes example so large a part of teaching. The teacher's pupils become what the teacher is. "Life grows like what it imitates." It is the tremendous responsibility of religious nurture to see that nothing takes place in the sight of a little child which it is undesirable to have him reenact in his own life; that no trait be exhibited before him which would not be desirable in his own character.

f. He acts on suggestion. As we have seen, the child's nature is such that all suggestions tend to work out into action. The little child's power to inhibit—that is, to check his impulses—is undeveloped. He has little experience or knowledge to guide him in distinguishing between good and bad, truth and falsehood. He is seldom to be blamed, therefore, for wrong actions or false statements. He should be guarded with care that no evil suggestions or false statements are made to him.

"I wonder what put that into his head!" is an exclamation often

heard. It is frequently difficult to trace the suggestion. The child is so suggestible that chance statements, careless remarks, and transient attitudes are almost as likely to be taken up and acted upon as direct suggestions.

One of the most potent ways of leading and influencing a child is by suggestion. It may be largely used to modify conduct and it may be counted upon at all times to be influential over the imagination and the feelings as well as over the will.

2. THE RELIGIOUS EDUCATION OF THE BEGINNER

Our study of the Beginner has already revealed the fact that his religious life is very different from that of adults. Our task is to nurture the beginnings of moral and religious life that we find in him. Let us keep before us our governing principle, "The needs of the pupil are the law of the school." This means that in the religious education of the little child we are to bring to him that which the needs of his spiritual life require. Keeping in mind the characteristics we have found in him, let us inquire further concerning the needs they reveal and how these needs may be met.

1. **Environment.**—Since the little child unconsciously and continually absorbs from his surroundings, it is important to make his environment as nearly ideal from the moral and religious standpoint as possible. The helplessness of the little child in this particular should appeal constantly to us; he is powerless to resist the impressions made upon him. We who are older are his protectors and we must shield him from all that is ugly, evil, or in any way injurious. We must see to it that he is brought into contact only with the pure, the beautiful, and the good.

The environment within the Sunday school should be beautiful, attractive to the little child, and such as will foster religious feeling. Large expenditure is not necessarily required to achieve this result. The child ought always to be able to think of his Sunday school with joy.

Environment includes persons as well as things. The little child is constantly being influenced by those about him. He copies the actions of his parents, brothers and sisters, his playmates, and his teachers. His character will tend to be of the same quality as what he sees and hears.

The first element in religious education is to bring the child into contact with religion itself. Moral training consists, first of all, in surrounding him with right examples and influences.

2. **Instruction.**—What are the needs of little children that can

be met by lessons? Those who have provided the International Graded Lessons, Beginners' Course, "The Little Child and the Heavenly Father," have had certain definite needs in mind. These are indicated by the aim, stated as follows:

To lead the little child to the Father by helping him:

1. To know God, the heavenly Father, who loves him, provides for, and protects him.
2. To know Jesus, the Son of God, who became a little child, who went about doing good, and who is the Friend and Saviour of little children.
3. To know about the heavenly home.
4. To distinguish between right and wrong.
5. To show his love for God by working with him and for others.

These lessons present a few themes, all of which are within the range of the child's understanding. A leading concept is that of God as Father—the heavenly Father who cares lovingly for all his creatures, who protects us and provides for our wants by giving us the good gifts of life. Another leading theme is that of Jesus, our Friend and Saviour, who cares for us and teaches us how to help others. Other lessons suggest how little children may be obedient, how they may show their love by care, by kindness, by thanksgiving and praise, and by helping others.

The lessons are in the form of stories. The reasons for this are perfectly clear: (*a*) The little child loves stories and experiences pure joy in hearing them. They appeal to him as few things do, and their power to influence him is unlimited. The child never lived who could not be interested and helped by stories. (*b*) Again, the child mind is not prepared for abstract ideas. He requires concrete teaching, and the story is one of the most concrete ways of teaching that is known. (*c*) Yet again, the story acts through suggestion and, because of the suggestibility of the little child, is more effective than the presentation of truth in direct statement. The precept "Little children should obey their parents" may be entirely lost upon the child, but a story of children who obeyed their parents and reaped the fruit of satisfaction will not fail of teaching the desired lesson.

Repetition is an important principle in teaching little children. They desire to hear the same story many times, and the impression is deepened by repetition.

3. **Worship.**—The music, the hymns, the worship in prayer, the whole atmosphere of the session, the lesson story, and, perhaps more than all, the attitude and example of the teachers will be the means

to be relied upon for the nurture of the religious feelings. Ever present with the teacher should be the realization that one cannot cause the child to feel what one does not himself feel. The first preparation for the nurture of the religious feelings is the possession of these feelings. Desired feelings can never be aroused by command or injunction. "Children, you must be reverent!" accomplishes nothing in awakening reverence. This is because the child is himself powerless to awaken any feeling in his own heart by an act of will. Feeling always comes unbidden as the result of indirect stimulus. When indirect means fail, the teacher naturally, almost involuntarily, falls back upon commands and injunctions. We should realize, in the beginning, the uselessness of this method.

Music and hymns are of first importance. All music should be chosen with care and discriminaiton. Serious mistakes are often made at this point. All hymns used should be little children's hymns, tested as to the words, the ideas, and the tune.

The prayers of the teacher should be brief and simple. Their purpose is to aid the little children to worship. To do this they must express the child's thought and feeling. A Beginners' teacher said to her class, "Would you like to speak to God in your own words?" "Oh," said a little boy, "you say for us just what we want to say." The teacher's prayer should aim to do just this. Should the children themselves be expected to pray? It should be the aim of the teacher to develop both the attitude and the habit of prayer in the pupils. To accomplish this aim it is necessary for the children to pray. There is no other way so effective in establishing conscious fellowship between the child and the heavenly Father. Some of the best of the familiar prayers for little children should be used, all the children being led to memorize them and use them. It should be remembered that the repetition of familiar words is not always prayer. The use of form prayers is not enough. Frequently, after the telling of the story, the teacher should encourage the children to express in their own words their feeling of love and gratitude.

4. **Training in Christian Conduct and Service.**—In the early part of this period the child has very little moral consciousness; for this reason there is little or no moral or immoral quality in his actions. *There are no bad little children.* One of the most important elements in the formation of good character in the child is the gradual building up of the habit of choosing the right.

How can the habit of right choice be developed? (*a*) With little children this is first of all a matter of directing the attention. If

attention is habitually directed in right ways, a will is gradually built up to do the thing that ought to be done. (*b*) A prerequisite of moral choice is a knowledge of right and wrong. In the absence of definite instruction the child forms his ideas of right and wrong by what he sees in the conduct of his parents, his teachers, and other children, and by what is permitted and what is forbidden him. He needs right examples. He needs also stories that picture right conduct in ways which make it seem attractive and desirable to him. (*c*) The choice of right, even when clearly perceived, is influenced by feeling, desire, and impulse. Whatever strengthens feeling and desire in behalf of the right aids the will. One of the best ways in this period of doing this is to insure that the result of a right choice shall be pleasurable and of a wrong choice disagreeable.

Activity is the larger part of learning. This, which holds true for all periods of life, seems especially true of the Beginners' period. Without expression there is no teaching, no learning. The little child's mind abounds in impulses of good that are of religious significance. The lesson story will often quicken an impulse to show love, kindness, or sympathy, to share with another, or to help another. Our part is to suggest and to provide ways by which these impulses may find expression. To allow them to go unexpressed can only result in impoverishing and deadening the spiritual nature. There are many little kindly acts of service possible to little children as individuals and as classes.

Opportunities should frequently be given for the children to retell the story in their own words. Sometimes the story will lend itself to simple dramatization. At other times it may be retold in drawings. The service of these simple forms of expression is threefold: they insure that the impression will be deepened and become a permanent possession, they reveal to the teacher the nature of the impressions that are being given, and they suggest ways by which the teacher may correct the children's ideas and inspire higher ideals.

Simple forms of handwork should be used. Pictures in the pupil's folders may be colored with crayons; pictures illustrating the stories, supplied by the teacher, may be mounted, and simple Christmas and Easter cards may be made for sending to parents, to friends, to the home for crippled children, or to the children's ward of the hospital. Cutting from bold outlines, paper tearing, and other forms of handwork, such as are described in teachers' periodicals and in books on the subject, undoubtedly have value.

The teacher should not think of expression as confined to the Sunday session. *Ways should be suggested by which the child may*

carry out the teachings of the story in the home life. As frequently as possible the teacher should meet her class on a week afternoon for some form of helpful expressional activity.

5. **Results to be Expected.**—The standard for a Beginners' Department states that the conduct of a Beginner may manifest

(*a*) Love, trust, and reverence for God.
(*b*) Association of the heavenly Father with daily life.
(*c*) Right behavior.
(*d*) Love for God through prayer, praise, and effort to please him.
(*e*) Love for others through acts of helpfulness.

It is in such terms as these that we should think of the religious life of the little child. He is a little child, not an adult. We must not judge him by adult standards. If the conditions of nurture we have named have been met, he will live in fellowship with the spiritual. He will think of himself as a child of God. The religious life will seem natural to him. He will love the heavenly Father and Jesus, his Friend and Saviour, because he has an affectionate nature. He will trust because the Father seems to him to be trustworthy. He will be joyful because God has given him so many things richly to enjoy. He will be kind and he will be gradually learning to be obedient, unselfish, to share with others, and to realize the meaning of duty. He will be a child with a child's limitations. We would not have him be anything else. We value the real in him and have no desire for the unreal and the precocious.

II. CONSTRUCTIVE TASK

1. Before studying the lesson statement think of some four or five-year-old child whom you know very well. What are some of the most prominent characteristics you have seen in him?

2. After studying the lesson statement write again on the characteristics of this same child, correcting and supplementing your previous statement. Give illustrations from this child's conduct of the characteristics mentioned in the lesson statement.

3. After studying the lesson statement write on the following:

a. Give as many reasons as you can why right example is of importance in teaching Beginners.

b. Is a little child a sinner? Explain your answer.

c. What can you say concerning the significance of play? How can the Beginners' teacher utilize play in her work?

III. MEMORY ASSIGNMENT

"There was a time when meadow, grove, and stream,
The earth and every common sight,
To me did seem appareled in celestial light—
The glory and the freshness of a dream."
—William Wordsworth.

IV. REFERENCES FOR SUPPLEMENTARY READING

I. *In "The Worker and Work" Series*
1. Characteristics of Beginners: *Beginners' Worker and Work*, Chap. II.
2. The significance of play: *Beginners' Worker and Work*, Chaps. III, XII.
3. First training in religion: *Beginners' Worker and Work*, Chap. VI.
4. Teaching the Beginner to pray: *Beginners' Worker and Work*, Chap. XIV.

II. *In the Library*
1. The nature, scope, and problems of child study: *Fundamentals of Child Study*, Kirkpatrick, Chap. I.
2. The senses: *The Psychology of Childhood*, Tracy, Chap. I.
3. The feelings: *The Unfolding Life*, Lamoreaux, pp. 75ff.
4. Lessons for Beginners: *Life in the Making*, Barclay, Brown, et al., Chap. IV.

CHAPTER VII

MIDDLE CHILDHOOD

I. LESSON STATEMENT

Years ago, in his humble country home, a godly farmer was accustomed to spend a part of Sunday afternoon in teaching hymns and Bible verses to his children. One Sunday the lesson was Charles Wesley's immortal hymn "A Charge to Keep I Have." Taking his little daughter Frances on his knee, he talked with her about the heavenly Father's purpose for her life. He told her that the Creator had brought her into the world that she might fulfill the verse—

"To serve the present age,
My calling to fulfill;
Oh, may it all my powers engage,
To do my Master's will."

From that day the child understood that she was not her own; that God had a great purpose in her life; and an abiding resolution took possession of her to fulfill that purpose. Throughout her life her loyalty to her childhood's resolution never faltered. The world will forever be richer because of the wonderful way in which Frances E. Willard served her day and generation.

The years of middle childhood (six, seven, and eight) are impressionable years. Little do we know whereunto the seed planted in the fallow soil of the Primary child's mind will grow if only it may be properly nurtured through succeeding years.

1. THE PRIMARY CHILD

1. Body.—It is not to be thought that there is any clearly marked dividing line between early and middle childhood. Physical growth is continuous and is usually comparatively slow. The weight at six is approximately one third of that of the adult. The gain in weight during middle childhood is about thirty-one per cent; the increase in height slightly over thirteen per cent. The organs of the body are not equally developed. The heart is relatively small, having only about one fourth of its adult weight, whereas it is compelled to force the blood over a body that has attained to two thirds of its

adult height. Consequently, the period is marked by quick fatigue, the eighth year being sometimes called "the fatigue year." Children of this age are frequently thought to be lazy or indolent, when in reality they lack physical energy. The supreme physical need is for plain food and an abundance of air, sunshine, sleep, and outdoor exercise.

2. Mind.—At about the time the child enters the period of middle childhood an epochal change takes place. *His school life begins.* Who cannot remember his first day at school? The child goes daily out of the home to the *larger world* of school. This gives him two prominent centers of interest, school and home, instead of one. The number of his acquaintances and playmates is greatly increased. He is given definitely assigned tasks and is held responsible for performing them. His individuality thus receives new recognition, and he comes to have an increased consciousness of his own importance. Moreover, he no longer lives only in the present. He remembers the days of early childhood and many of his experiences in them, and he anticipates the days that are to come. "When I am a man," says seven-years-old, "I am going to be an engineer and build a big bridge."

a. The intellect is gradually increasing its stock of knowledge. By the time the child has arrived at his sixth birthday he is in possession of a large number of ideas. The beginning of his school life serves to rapidly widen his mental horizon. The growing ability to read contributes to his increase of knowledge. He begins to take increased interest in relating the separate items of his knowledge. His ability to analyze, to discover causes, and to note results is growing. It is this that tempers his imagination. *He makes more use of reason.* He is less credulous. He begins to test the statements he hears. He now asks "Why?" more often than "What?" He takes his toys to pieces to see how they are made. Fondness for stories increases, but no longer is there marked desire for the same story over and over. "Tell me a new story" is the oft repeated plea. *A new demand for certainty appears.* Children at play will be frequently heard contradicting one another. There is much positive assertion. Such terms as "honest," "truly," "hope to die," "cross your heart," are in almost constant use. *Candor and outspokenness are marked.* The frank, unvarnished statements of a child often prove embarrassing to parents and teachers who fail to speak the out-and-out truth. The power of memory is increasing. The concrete is rapidly and distinctly recalled. It is now easier to memorize words and sentences.

b. The feelings still dominate action. The Primary child is influenced more by his feelings than by thought or will—that is, his conduct is determined to a greater extent by feeling than by deliberative choice. This is partly because his feelings are more intense and explosive than they will be in later years.

c. The will now begins to be used for conscious, definite ends. The conscious, deliberative will is now present. Purposive, willed action gradually increases. Mrs. Mumford tells of Donald, who said, "When I just want something it's my wish, but my will is what makes me do what is right. I have to use my will against my wish." Then, after a moment, "Sometimes the wish sticks to you so close you can hardly use your will." Perhaps this is a bit abnormal in its keenness of self-examination, but something analogous to this takes place in the inner thought of the average Primary child. He becomes conscious of his power of will as he has not been before, and uses it.

3. Distinguishing Characteristics of the Primary Child.—At this point take time to consider what are the most prominent characteristics of the conduct of one or more children of primary age whom you know intimately. Before reading what follows write the statement suggested in item one of the constructive task.

a. The child now acts more in accord with defined ideas. While the joy of the younger child is chiefly in free, uncontrolled movements, the Primary child delights in actions which show what he can do. Clearly defined ends come into view and more and more determine the forms activity shall take. However, there is still much activity that is impulsive. This, together with the lack of power of concentrated attention, and the fact that fatigue is still somewhat easily induced by sustained activity in a particular line, results in frequent and sudden changes in the form of activity. The Primary child is not able to continue to do the same thing for any great length of time.

Play is still the child's life. At about seven plays of the imagination reach their culmination and then begin to decline in interest. Play becomes increasingly purposeful. Games are principally individualistic; there is no real team play. Group games are enjoyed, and there is a certain happy companionship manifest in them; but each child plays almost wholly for himself. For weeks during her seventh winter Eloise played at building and furnishing an Eskimo house in the deep snow of the front yard. The constructive effort involved was purposeful, but the imaginative element was also marked. The increasing interest in ends is one element in leading

the child to turn from purely individual *play* to *games*. In games of the period the *competitive* element becomes increasingly prominent. With competition, interest in rules begins to be manifest and by the close of the period is strongly marked. Purposeful play and competitive games are an important element in the development of self-control.

b. He is increasingly conscious of self. Somewhat less self-centered, self-interest continues to be prominent. The child gradually learns consideration for the rights and feelings of others. Withal, self-consciousness is even more marked. Shyness and fear are more pronounced in the Beginner, but the Primary child is likely to be painfully bashful. This characteristic is variously manifested in the "stage-fright," the "showing off," and the "mock courage" so often seen in children of this age. At eight or nine the boy often delights to assume authority over younger children, commanding them with much show and manifesting satisfaction in teasing and tormenting them.

c. His imagination is tempered. The imagination of the Primary child is not less active than that of the Beginner, but it is gradually coming under the control of observation and reason. The difference between fancy and fact is coming to be realized. There is still a fellowship with fairies and brownies, and there continues to be a real love for the marvelous; but discrimination is developing. Concerning a story the question is likely to be asked, "Did it really happen, or is it a 'make-believe' story?"

d. He continues to be highly imitative. Initiative and originality now enter increasingly into imitation. While the Beginner merely copies the actions of others, the Primary child adapts the actions to his own ends, modifying and changing them in doing so. He has the person in mind as well as the deed; his desire is now beginning to take the form of wanting to be like the one who performs the act.

2. RELIGIOUS EDUCATION OF THE PRIMARY CHILD

Religious nurture is a continuous process throughout childhood and youth. There is no point at which the teacher may say: "My work is complete. Behold, here is the finished product." Life is growth; and in order that moral and religious development may be constant, religious nurture must not be intermittent. The task of the Primary teacher is to recognize the life of the spirit in the children who come to her from the Beginners' Department and by every means within her power encourage the life present in them. What are the outstanding moral and religious needs of children of this age?

1. **Environment.**—While other elements in environment continue to be important, the element of persons with whom the child is surrounded becomes of increased importance. As the personal element has entered into imitation, personal influence becomes a still more important factor in moral and religious nurture. The mere act is no longer as influential as before; the child observes and imitates the person. More than by anything else the child will be helped by the opportunity of sharing the life of Christlike people whom he admires and loves.

The new element of companionship in play constitutes the playground either an asset or a liability. From companions of the right kind the child learns constantly lessons in unselfish conduct, truthfulness, honesty, and fairness. If the child's companions cheat, lie, quarrel and fight, and use impure and vulgar language, the influence will be so positively demoralizing and vicious that the teaching of the Sunday school is likely to be wholly counteracted. The Sunday-school teacher who does not want her effort to count for naught must coöperate with the home in securing wholesome playground associations for her pupils.

2. **Instruction.**—The child's need to know the heavenly Father which existed during the years of early childhood continues. The development of his mental powers and his growth in experience makes it possible to broaden his knowledge of God the Father and of Jesus and to teach him more about how a child may respond to God's love and care. The International Graded Lessons, Primary Series, do this. The aim of these lessons is thus stated:

To lead the child to know the heavenly Father and to inspire within him a desire to live as God's child:

1. To show forth God's power, love, and care; and to awaken within the child responsive love, trust, and obedience.
2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus learn to do God's will.
3. To build upon the work of the first and second years (1) by telling about people who chose to do God's will; (2) by telling how Jesus by his life and words, death and resurrection, revealed the Father's love and will for us; (3) by telling such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.

The themes of the lessons for the first year are similar to those of the Beginners' lessons. They present the thought of God as Creator and Father, his love, his care, and his protection of his

children, and suggest what God expects of his children by telling what others have done. The themes of the second and third years provide for teaching the children about Jesus and how children of this age may express love, trust, and obedience.

The lessons are in the form of stories. The Primary child's unbounded love for stories and joy in them insures that the story lesson will be far more effective than any other. The story interest is fitly described as a hunger. The child's demand for food is scarcely more insistent and certainly no more deep-seated than his demand for stories. We should no more think of starving his body than of starving his mind.

Natural objects may be effectively used in teaching if the lesson to be drawn from them is direct. A minister talked to a Primary class on fruits of the Spirit, using apples as objects. At the close he asked them what were the fruits of the Spirit, and they replied in chorus, "Apples." Highly symbolical teaching is not understood. The day school uses pictures and various forms of handwork effectively, and the Sunday school may do the same.

To what extent should memorization be used in this period? Opinions differ somewhat on this point. Memorization was undoubtedly overstressed in the past, but we should not undervalue it on this account. The memorizing of choice Bible verses and select lines of religious poetry that can be understood and appreciated by the child is now easily possible and should be given a definite place. The child should not be required to memorize that which has no contact with his own experience. Not many decades ago the catechism was used almost exclusively in religious instruction. Experience proved that it had little or no effect upon the life and conduct of children. The explanation is to be found in the fact that it had no point of contact with their daily life and experience. They did not understand its abstract doctrinal statements. In spite of everything to be said in its favor its use declined and it has now practically ceased to have a place in elementary instruction.

The teacher should be prepared to suggest sources of suitable stories for children's reading. Stories other than those in the lessons kept in mind by the teacher for occasional use in the Sunday-school session and at other times will be found to be a valuable asset.

3. **Worship.**—It is to be remembered that desired feelings can be secured only indirectly, through ideas and through action. There can be no nurture of the feelings apart from instruction of the

intellect and training of the will. The child is *one*. It is useless to exhort children, "Be loving!" "Be sympathetic!" "Be reverent!" expecting the desired feeling to answer to command. Stories of kindness and of loving deeds and the actual doing of acts of helpful service are the only effective ways of awakening the feelings of kindness, sympathy, and the desire to help the needy and the unfortunate.

Worship is the most effective means of religious expression. All Primary worship should be thoughtfully and intelligently planned. If it is really to be worship, it must be children's worship—that is, in terms of their own thoughts and feelings. Jingles and doggerel are harmful in a service of worship and should be given no place. The prayers should be brief, should express the desires of a child, and should be such as will inspire and strengthen thought and feeling.

The Primary Department should always be a joyous, happy place. The atmosphere should be one of smiles and sunshine. There is no religious quality in gloom. The child should be led to feel that it is his joyous privilege to love and obey and serve his heavenly Father. It is unnecessary to try to make him feel that he is a great sinner. Effort in this direction encourages pretense and substitutes theological opinions for the genuine religious impulses and feelings normal to the child of this age.

4. Training in Christian Conduct and Character.—It is not to be expected that the child of Primary age will have attained to a clear recognition of a standard of right and wrong. Nor does the child know anything of the virtues, kindness, unselfishness, goodness, generosity, and so forth, as such. *Moral problems exist for the child, but they are always concrete, expressed in terms of a particular situation.* Abstract moralizing and exhortation therefore have little effect. What he needs is right examples, the picturing of right conduct, and an explanation of why specific acts are right or wrong. Here again we see the value of the story in moral training. The story pictures a concrete situation—makes a particular kind act attractive or a particular unkind act hideous.

Character has been defined as "perfectly fashioned will." The fashioning of the will is by education, and the chief means of education is practice. "The will," says Elizabeth Harrison, "like every other muscle, organ, or faculty, becomes strong by being judicially exercised. . . . The will does not begin to grow until definite choice is made by the individual. Power to choose the right comes only from having chosen to do right many times." The teacher should help the child become conscious of his individual power of will,

respect it, and use it for his own higher good. Well-chosen stories of other children will here again be effective.

It is important that moral faults, or what seem to be such in children of this age, should be understandingly dealt with. Children's lies, for example, may often be explained by the confusion of fancy for fact, which finds its basis in an overactive imagination. A vivid imagination should be distinguished from willful misrepresentation. In other cases lying may have a basis in fear. Corporal punishment sometimes creates such a basis by intensifying the fears of a child. Undoubtedly many children become habitually deceitful through the influence of fear.

It is necessary that the child learn the meaning of authority and be trained to prompt obedience. The parent or teacher who permits the child to disobey and have his own way is both negligent and cruel. As a rule Primary children respond readily to direction; they have small reserve powers of resistance and compulsion can be easily used with them. Our effort should be, however, not to compel obedience but to gain the hearty assent of the will in right doing. "The child having learned the meaning and value of obedience to commands," says Dix, "the next stage is that in which the parent or teacher invites coöperation in some action to achieve a good result. The child's personality is allowed larger scope to express itself in positive ways, but still under control, direction, and guidance. The form of direction is changed from that of a direct command to that of invitation or suggestion and is expressed by 'It would be a good thing if we did' or 'Let us do' so and so. . . . This may be called the coöperative stage of will, and it should be begun as soon as the child shows any readiness for it."[1]

Orderly, accurate work in the assigned handwork and definite, regular lesson preparation, even if a comparatively small amount, should be kindly but firmly required.

If undirected, the activities of Primary children are chiefly impulsive. Under proper *direction activities may be made one of the most important elements in religious education.* Provision may be made for classroom expression through the retelling of the story, by drawing, paper-cutting, modeling, and by simple dramatization. Mere telling as a method of teaching has been so generally used in the Sunday school that many teachers inwardly protest against these activities as a part of the Sunday-school session. "It is not religious teaching," they say. They seem to think that some special

[1] *Child Study*, Dix, p. 90.

sanctity is attached to talking! The principle underlying these forms of activity as methods of teaching is that it is necessary to get the truth into the mind through the muscles. Without some form of expression there can be no real impression.

The teacher should also plan for week-day expression. Ways of putting the lesson teaching into practice may be suggested. A connection should be established between the Sunday lessons and the home life of the child. He should be led to understand that his helpfulness in the home, the spirit in which he does errands, and his willingness to share in the work of the home are a test of his loyalty to the teachings of the Sunday school. Provision in connection with the lesson may be made for telling of opportunities that were offered during the week for kindness to animals and to birds, for helping the birds to build their nests, for kind acts to the aged, to the crippled, and to others who are unfortunate. Flowers may be grown for sending to the hospital, for the sick, and for decorating the church. Plans may be made for helping the poor in unostentatious ways. By such activities religious teaching may be taken out of lesson books and made to live in the lives of the boys and girls.

5. **Results to be Expected.**—Is the Primary child who is interested in the Sunday school, loyal to it and to its teaching, who loves the heavenly Father and sincerely desires to do the right, a Christian? He is *a child Christian,* just as he is an immature person, but as truly entitled to the name as is his grandmother. If rightly taught, he will think of God as his heavenly Father and will exercise toward him and toward Jesus Christ, his Saviour, the love, trust, obedience, and worship of a child.

How much spontaneous religious expression should be expected? This depends now, as later, on the child, his temperament, and what he understands to be expected of him by his parents and teachers. With most children there will not be a great deal of religious expression, because there is at this age very little introspection and self-analysis; they have not learned to describe their inner states and feelings. At different times their conduct may be contradictory, and they may throughout the period show some undesirable qualities; they reflect much of the life about them, the attitudes and conduct they see in their playmates and in their parents and teachers. Though morally imperfect, they are the children of the Father. He claims them, and if they are given any chance at all they respond to his love and care.

To some children during this period there comes a religious ex-

perience that stands out in bold relief throughout the entire after life; but with the majority these years register a quiet, uneventful growth in the knowledge and love of the heavenly Father, a progress in grace none the less real because it is unconscious. Some who study this chapter may have heard Commander Eva Booth tell how at the age of sever she was one night troubled and depressed. At last, unable to sleep, she arose and pattered down the stairs to her mother's room. In her mother's arms she was comforted by being told again the story of the heavenly Father's care and of the Saviour's love. For some reason—who can explain why?—the words sank deeper into her heart that night than ever before. Through the years the remembrance of them stayed with her. Again and again she has told the story to listening thousands, declaring with a sob in her voice, "My little bare feet going down the stairs that night were carrying me to Jesus." Frances E. Willard and Eva Booth are only two of thousands of effective Christian workers whom the faithful nurture of parents and teachers has caused to be sent forth for the healing and the saving of the world.

II. CONSTRUCTIVE TASK

1. Before studying the lesson statement make a thoughtful study of one or more children of Primary age whom you know well. Compare them with the Beginner you studied last week. What are the characteristics you see most prominently manifested?

2. After studying the lesson statement write again on these same children, modifying and supplementing your previous statement in the light of your study. Give as many illustrations as possible from your own observation of important statements in the textbook.

3. What memories do you have of your first days in school? Do you recall ways in which you were in especial need of moral and religious help in that early period of your life?

4. Write briefly on the following:

a. How would you distinguish between "children's lies" and the falsehoods of adults?

b. What is the value of joyous companionship between Primary children and their teacher?

c. In what sense may we say that the Primary boys and girls are Christians?

III. MEMORY ASSIGNMENT

"Those first affections, those shadowy recollections
Which, be they what they may,
Are yet the fountain light of all our day,
Are yet the master light of all our seeing;
Uphold us, cherish, and have power . . .
. . . Truths that wake to perish never;
Which neither listlessness nor mad endeavor,
Nor man nor boy,
Nor all that is at enmity with joy,
Can utterly abolish or destroy."

—William Wordsworth.

IV. REFERENCES FOR SUPPLEMENTARY READING

In the Library

1. Characteristics of the Primary child: *Outline of a Bible-School Curriculum,* Pease, pp. 78*ff.*
2. The problem of discipline: *Children's Rights,* Wiggin, pp. 141*ff.*

CHAPTER VIII

LATER CHILDHOOD

I. LESSON STATEMENT

The Junior's world is peopled, not with fairies and other creatures of the imagination, but with real folks. He lives in a wonderful world, but the wonder attaches to things as they are, to the achievements of men of action, to places and the things which have happened in them, and to the manifold forms of animal and plant life. The world of nature is an open book to him, and he lives in as intimate fellowship with it as did primitive man. He has also awakened to a fuller understanding of what he reads, and the world of literature is opening up to him.

1. THE JUNIOR

1. Body.—Growth is now slower. At about nine years of age the rate of growth is slowest. The increase in weight in boys from nine to twelve is approximately twenty-nine per cent; in height less than eleven per cent. The increase of weight in girls is approximately thirty-seven per cent and in height about thirteen per cent. The heart now has its chance to catch up. The health in general is very good; the appetite voracious. The body is gaining strength, resistance, and vitality against the strain of the years to come and is well-nigh immune to contagion, exposure, and accident.

2. Mind.—Mental development during this period is more marked than physical growth.

a. The intellect manifests new vigor. Ability to read easily and with appreciation has been acquired, and this increases the child's contact with life. The *powers of reasoning* are somewhat increased. Interest is manifested in puzzles, riddles, and guessing games. This is the *golden period for memorization.* Verbal and mechanical memorization is now at its best. Sufficient drill will fix almost anything in mind. The time to learn languages, word forms, tables of all kinds, and names is at hand. The realization of time sequence is increased. Observation is now more accurate than formerly. The *collecting interest* is at its height. Collections of stamps, postcards, insects, stones, and other things are eagerly made. The boy often

develops a marked *constructive interest* in some form of handicraft, in mechanics, or in electricity. The *reading interest* continues to increase throughout the period. It centers in stories of adventure and of travel, in biography, and in history in which the element of action is prominent.

b. The feelings are strong but not deep. They are changeable and transient, but they are gradually acquiring somewhat more of depth and stability. There is whole-hearted delight in wholesome fun and the development of a richer sense of humor, while at the same time there is capacity for a deeper seriousness. This is shown in the personal friendships of the boy or girl of eleven as compared with the child of seven or eight. The social feelings are expanding. A capacity for loyalty exists, and when loyalty is awakened the Junior will perform with fidelity tasks involving responsibility.

c. The personal will begins to be asserted somewhat strongly. The Junior is likely to be more self-assertive than the Primary child. The will is not yet sufficiently developed to give decisions and choices permanent significance; the child is still changeable and not infrequently reverses himself.

3. **Distinguishing Characteristics.**—What may be said to be the outstanding characteristics of Junior boys and girls? What appears most significant as we observe their conduct?

a. Wonderful energy and activity is manifested. President G. Stanley Hall characterizes this period by saying, "Activity is greater and more varied than it ever was before or ever will be again, and there is peculiar vitality, endurance, and resistance to fatigue." Both boys and girls throw themselves into various forms of motor activity with absolute abandon, pure joy, and satisfaction. They despise ease; they want to do many and hard things. They seem led by an irresistible impulse to exercise every muscle, to match strength to strength, and to use every effort to excel. They must have variety; work involving sustained effort of one kind is distasteful. Their action is not of the noiseless variety.

b. Fondness is shown for outdoor life and sports. The child lives in fellowship with nature. The boy wants to hunt, trap, go fishing, wander in the woods, build caves or huts. A bonfire has an irresistible charm. Girls are more domestic, but they also enjoy active, outdoor games. This is the age when the boy and his dog are inseparable companions. The boy knows no fear of the animal creation; it is sheer delight to him to catch a snake by the tail, chase an older girl with it, and finally place it in the school teacher's desk.

c. A growing independence is in evidence. The Junior has new

self-assertion, and independence is increasingly shown. The dependence of early childhood is gone. The boy especially is light-hearted, carefree, and irresponsible; a daring and adventurous creature, ready to act on his own initiative. He wants to try out his own powers; to test his own strength and ability. Independence is tempered by a respect for authority which leads to ready conformity to rules and law. The boy now has his first strong impulse to run away. There are few boys who during these years do not have at least one minor escapade of one kind or another. The typical school truant is of Junior age. Recently the newspapers told of two eleven-year-old boys being overtaken driving out of Chicago in a grocer's delivery wagon en route to Montana to shoot Indians. They had an old musket and a toy pistol, a can of dried beef, and seventeen loaves of bread.

d. The Junior is a hero-worshiper. At this age boys and girls must have a hero. The first element they look for is achievement; beyond this the boy is most likely to seek qualities of physical strength, daring, and courage. Other qualities, however, may make a strong appeal, and the character idealized, if the Junior is left entirely free to make his own choice, may be very different from what he should have chosen.

e. The social instinct begins to manifest itself strongly, especially toward the close of the period. Both boys and girls show some tendency to form groups or "gangs." These spontaneous groups do not have the cohesiveness or tenacity which will later characterize them. They are easily broken, and new ones as easily formed. While there is a marked craving for companionship, individuality of action is still strong. Team play is not yet at its best.

f. The sexes are beginning to draw apart. The boy has a kind of contempt for his weaker, less adventurous sister; and the girl looks critically on her brother's rudeness and his lack of care for appearances.

g. A new regard for exactness and literalness is in evidence. The child has ceased to live in the world of fancy; the imagination of the little child which transformed the immediate world about him has gone. The Junior is matter-of-fact. He wants exactness and literal statement. His interest in fairy stories has declined. He does not now want stories with an imaginative element, but instead narratives that present experiences of real persons.

2. RELIGIOUS EDUCATION OF THE JUNIOR

The outstanding characteristics that we have discovered in study-

ing the Junior show that he has grown in every dimension. The child of ten or eleven is not merely larger than the child of seven or eight; he has changed. Something more than physical growth has taken place; there has been an inner development that makes the Junior very different from the Primary pupil. This development has enlarged the opportunity of moral and religious teaching and training. The possibility is offered of a broader appeal, with assurance of a more significant response and a more permanent influence.

1. **Environment.**—It is of first importance that the Junior's associates be of the right sort. Often the first necessity in changing a Junior's conduct is to change his or her companions. If the coöperation of parents is secured, and the homes opened for pleasant evenings together, the Junior class may be made the group or "gang." This is important because the group life into which the Junior now enters constitutes for him a social order to which he is very responsive. He desires to stand well with the other members of the group; he accepts the laws of the "gang" as his rules of conduct. If the group is made up of boys, most of whom have had deficient training, the standards of the group as a whole are likely to fall far below those of the better boys.

Next to his need for the right kind of companions, the Junior needs live, present-day adult heroes. Whereas earlier the child imitated the actions of people, he now imitates the qualities that he discovers in others. As Weigle says: "Middle childhood imitates persons, but not as ideals; adolescence conceives ideals, but not in personal terms. Now ideal and person are inseparable. You cannot help a boy or girl of this age by talking of ideals in general or in the abstract. You must set before them a hero."

Would that every Junior boys' class might have a strong, noble Christian man to be "hero first and then teacher," and every Junior girls' class a woman of like type to serve this same need! Says President King: "No teaching of morals and noble ideals by precept is quite equal in effect and influence to the bringing of a surrendered personality into touch with a truly noble Christian soul." Hero worship there is bound to be; if the Sunday school fails to provide the heroes, some other agency will do so. At its best this instinct means the assimilation of high ideals, the emulation of strong characters, the formation of right habits, the foundation of true and noble living; at its worst it means admiration of brute force, developing lawlessness, the formation of destructive habits, giving license to worst instincts—a life crippled and doomed before it has

been launched under full sail. To be a Junior's hero many things are desirable; a few are positively necessary: you must be able to act energetically and strongly; do things, some of them surpassingly well; be master of yourself, your moods, your tempers, and modes of expression; be frank and genuine; and know what you attempt to teach.

2. **Instruction.**—*Juniors need to know about God as Creator and Ruler,* whose supreme activities in the creation and government of the universe will compel their admiration and homage. *They need to know about Jesus Christ,* his kingly power and rule, the deeds that manifested his power; how those who accepted him as their Master and Leader became capable of deeds of might and heroism—men of power and achievement. *They need to have clear conceptions of right and wrong,* to understand the meaning and consequences of right and wrong choices, and to realize their personal responsibility for right choices. *They need to know of the presence of sin* in the world, of its meaning and its effects, and to have an abhorrence of it cultivated.

The International Graded Lessons, Junior Series, are planned to meet the needs of later childhood. The aim for the Junior lessons as a whole is: "To help the child to become a doer of the Word, and to lead him into conscious loyalty to Jesus Christ." The aims for each of the four years of the series are thus stated:

1. To awaken an interest in the Bible, and love for it; to deepen the impulse to choose and to do the right.
2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work.
3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong.
4. To present Jesus as our example and Saviour; to show that the Christian life is a life of service; to deepen interest in the Book which contains God's message to the world."

The need of Juniors for a large amount of fact information to serve as a background of the Bible stories, enable them to understand them, and to handle the Bible with ease has led to the provision for *correlated lessons.* These provide for the teaching of Bible geography, of the manners and customs of Bible lands, and for drill on essential facts.

The reading interest affords one of the finest opportunities for teaching. History in which action is made prominent appeals. The

literature of hero legend and chivalry is attractive, and it should be gleaned for its choicest contributions. The religious teacher should be able to guide her pupils to the best in biography, history, poetry, and fiction. The discrimination of Juniors is not developed, and unless they are given counsel and guidance they will not always choose wisely. The injury of bad books is incalculable. All the work of the Sunday school for the pupil may be negatived and undone by the reading of a few trashy books. The Sunday-school teacher should make it his business to know what books his pupils are reading.

The dramatizing of personal narratives is a valuable form of teaching. The Junior loves to play the part of a character whom he admires. The educational influence is thus stated by Fiske: "As he acts out his part he is learning to mind his imagery, learning to realize his ideals and to rehearse them—yes, actually to live them out in life. It is not difficult for the child to build the bridge from the dramatic rehearsal of right action to the original deed itself. The child sees the vision just as really as the deed. The regnant imagery once dramatized becomes a standard for conscience."

The Junior's ability to memorize should be utilized. This is the time for him to learn the outstanding facts about the Bible: its great divisions, the number and names of the books in each, authors, periods of the history, names of prophets and apostles, great chapters, and other important facts. The memory should be stored with the choicest Bible verses. Never again can they be so easily learned, and they will wonderfully enrich the religious life. It is questioned whether the child should be required to memorize abstract doctrinal statements, such as are given in most catechisms, and with which his experience has no point of contact.

Definite tasks for home work should be assigned. Slight assignments in line with dominant interests may be made at first and then gradually increased. The Junior will cheerfully and eagerly do things for you as his teacher, if you cause him to feel that he is helping you, that he would rebel against if asked to do them as "assigned tasks." Honor awards, open to all, will also be found to be helpful. By tactful means the faithful doing of the home work should be required. To allow boys and girls to neglect their Sunday-school studies is a serious mistake. It tends to the development of habits that have profound consequences of neglect and indifference to religion in later life. Inaccuracy, carelessness, and disorderliness now are a preparation for immoral habits later. The child should have at least as much respect for his Sunday-school studies as for

his day-school work and should be expected to be just as faithful in the preparation of his Sunday-school lessons as in those of the week-day.

3. **Training in Worship.**—The interests and needs of the period demand provision for department worship. The program should be planned with these interests and needs definitely in mind.

The program should make provision for worship in praise, in prayer, and in offering. Especial attention should be given to the selection of suitable hymns, many of which should be learned and sung from memory. Examples of suitable hymns and tunes for Juniors are: "Stand Up, Stand Up for Jesus," "Onward, Christian Soldiers," "Brightly Gleams Our Banner," "It Came Upon the Midnight Clear," "Hark, the Herald Angels Sing," "Brightest and Best of the Sons of the Morning," "Hark, the Voice of Jesus Calling."

The religion of Juniors is essentially joyous. There should be no effort to produce unnatural religious feelings. The feelings most to be desired are the spontaneous joy and gratitude which arise in the child's heart as he contemplates the love and care of the heavenly Father, and awe and reverence as the sublime majesty and greatness of the Creator come to be more fully understood. Sometimes deeply and permanently injurious work has been done in children's meetings by working upon the feelings. A child should not be encouraged to give public utterance to feelings the genuineness of which may be open to question. On the other hand, the teacher should encourage the confidences of the pupil, even draw them out in conversation. Juniors are naturally reticent in speaking of their fears, hopes, anxieties, and aspirations. Not infrequently they have secret anxieties which should be relieved. A teacher writes to the author: "I remember when a Junior of trying to comprehend eternity until I felt my head nearly bursting. I found a book of seven sermons on the unpardonable sin; decided I had committed it; had terrible dreams of the devil coming after me; and suffered almost intolerable agony."

4. **Training in Christian Conduct and Service.**—The unmeasured energy of the Junior must be expended in right ways because habits are constantly being made. *Habits are now formed more easily than at any later period of life* and they are likely to be permanent. Whatever it is desired to make the practice of life should now be made automatic. Church attendance, daily Bible reading, and daily prayer should now become habits. If service to others is to be placed on the basis of habitual action rather than on chance impulse, a beginning should be made now. What the pupil does as messenger,

usher, assistant secretary, doorkeeper, member of choir or orchestra, is not merely a present help to the school; it is writing the law of service into his hands, his feet, and his intellect. Many superintendents and teachers wear themselves out doing little things that boys and girls would gladly do for them to their own great profit.

Service for others in direct personal ways should be systematically planned. The things to be done should be discussed in the class and the department, and the religious motive for doing them emphasized. The pupils should be given opportunity for initiative in making suggestions and in carrying them out. The giving of money should be stressed. The causes to be contributed to should be considered, and gifts from the class or department treasury voted by the class. Natural interests should be utilized in developing the habit of doing things for the church. For example, the collecting interest may be utilized in securing pictures for illustration, objects for the missionary cabinet, or pictures and objects showing Bible manners and customs.

Principles of conduct may be formulated as rules and presented to the pupils for their adoption. The Junior's respect for authority and his desire to play the game according to the rules will aid in making them effective in the formation of moral habits. Plenty of opportunity for the practice of right is needed. The more he practices right doing, the more the child knows what is right; the more he knows and does the right, the clearer and stronger his conscience becomes.

Juniors should be led to make their own decisions. Nothing is more important now than right conduct, but the best results are seldom obtained by the use of many commands. "The natural reaction of a 'you shall' is an 'I won't.' The human animal was not made to be driven, and this is one of his glories." The Junior's plans and ideas are very dear to him and they do not readily go out by force. But these boys and girls are responsive to leadership that manifests itself in sympathetic companionship and by that bond are easily led to choose and do the right. Instead of commanding it is usually wise clearly to present alternatives; kindly and good-naturedly to explain the reasons for doing the right; and then to ask that choice be made. There is little moral training in compulsion. As exercise of the muscles of the arm results in increased strength, so exercise of the will increases its power. Any number of moral decisions made for a child by another will not impart moral strength to him. He gains in power only by saying "yes" or "no" for himself.

The loyalty of the Junior may be made the basis of moral appeal. Loyalty is a boy's fundamental virtue. It is deep, genuine, abiding. If the teacher actually succeeds in appealing to the pupil's sense of honor and loyalty, response is assured. On the other hand, to allow a boy to feel that you doubt him or do not respect him is to lose influence over him. Judge Lindsey, of the Juvenile Court of Denver, explains his success in dealing with delinquent boys by the fact that he appeals to their sense of honor and loyalty. He makes them feel that his own success is dependent on their keeping faith with him. They feel that he believes in them and trusts them; they "stand by the Judge."

5. Results to be Expected.—If the principles we have stated are faithfully observed in the teaching and training of Juniors, progress in the religious life may be confidently expected.

The normal course of growth is a gradually deepening religious purpose, a more manifest interest in religious subjects and observances, and some manifestation of religious feeling.

With some there may be visible during the period no deeper manifestation of the religious life than conformity to religious observances. If the habit of these is well established and the work of instruction has been well done, the inner commitment will surely come later. With others there is certain to be a marked deepening of religious interest and in many an awakening to a new spiritual consciousness, bringing with it a new filial sense toward God as Father and readily manifesting itself in a personal commitment to the Lord Jesus Christ as Friend and Saviour. As a result there will be a desire manifested publicly to confess love for the Father and for the Saviour by reception into membership in the church.[1] Those in whom such a desire prevails should be received and heartily welcomed. It is an exceedingly serious thing to deny admission to the church to any boy or girl at any time when a strong desire to come into the church exists. The child is sensitive; rebuff may be deeply felt. A little later there will be strong influences pulling in the opposite direction; if refused admission now, he may later turn away from the church and eventually from the religious life. Reception into church membership with appreciation on the part of the Junior that it involves a free giving of himself to Jesus Christ and

[1] Of the children in the Sunday schools of the Methodist Episcopal Church, as well as a number of other churches, many have been baptized in infancy. If the best traditions of the church have been adhered to, they are recorded and recognized as probationary members of the church. If this is the case, they should now be received into full membership.

a fuller acceptance of his leadership is most excellent preparation for the storms and struggles of early adolescence. Making allowance for exceptional circumstances and cases, the members of the Junior Department should be expected to unite with the church before passing on to the Intermediate Department.

A habit of prayer should exist. Often the prayer may be offered in a perfunctory way, but the habit is in itself important. "Habitual prayer to God is the starting point of spiritual religion." Not infrequently there may be during the period the awakening of something of spontaneous interest in prayer.

Boys and girls of Junior age should not be expected often to give expression to religious feeling. They have not learned to express their religious feelings. Though they have a genuine love for the heavenly Father, they will not naturally say much about it. The religion of this age is not introspective. They should not be unduly urged, for urging may easily lead to insincerity. Above all else we must cherish genuineness; for any expression to be made that is not genuine has an injurious effect upon character. They should be expected to express interest in kindly ministries and in doing things for church and school.

The child who has been taught from infancy that he is God's child and who has come to think of himself as a Christian *should not now be urged to repent and turn to God as adults are exhorted to do.* Such a course is contradictory, and the child will not fail to see the contradiction. It is sure to cause confusion and it is likely to make him question the teaching of the past. He has no sinful past, such as the adult has, from which a radical break is required.

"We are not to expect the boy to have his grandfather's religion," declared Henry Drummond. No more are we to expect the girl to have her grandmother's religion. *We may expect both boy and girl to have a religion of their own,* to live a child's religious life in a child's way. To lead them to do this is the teacher's task. Such a religion we may be very sure is acceptable to God and to Jesus Christ.

II. CONSTRUCTIVE TASK

1. Take for comparison a boy or girl of ten or eleven with whom you are intimately acquainted: To what extent does the characterization of the Junior in this chapter fit? Wherein is it inadequate? Wherein is it overdrawn?

2. What do you consider to be the most important ele-

ments of opportunity in the religious teaching and training of Junior children?

3. Prepare a constructive statement on the teaching in a particular Junior class you know about, applying such tests as these: Are the pupils becoming acquainted with their Bibles? Do they locate references easily? Do they do lesson work at home? What great Bible passages have they memorized? How many of the great hymns do they know? Are they forming habits of service? What proportion of them have united with the church?

III. MEMORY ASSIGNMENT

"Blessings on thee, little man,
Barefoot boy, with cheek of tan!
With thy turned-up pantaloons,
And thy merry whistled tunes;

. . . . . .

"Oh, for boyhood's painless play,
Sleep that wakes in laughing day,
Health that mocks the doctor's rules,
Knowledge never learned of schools!"

—John G. Whittier.

IV. REFERENCES FOR SUPPLEMENTARY READING

In the Library

1. Characteristics of the Junior: *Youth*, Hall, p. 1*ff*.
2. Development of the individualistic instinct: *Fundamentals of Child Study*, Kirkpatrick, Chap. VI.

CHAPTER IX

EARLY YOUTH

I. LESSON STATEMENT

The years from twelve to fourteen are among the most fateful of all the years of life. They are transition years. They intervene between two lands singularly different. On one side lies the fair field of childhood, bright with flowers, singing brooks, and cultivated gardens; peopled with fairies and elves and children at play and men and women who do great, brave deeds. On the other side is a land of hills and valleys. There are precipices and ravines leading away to places of darkness. There are streams, some broad and clear as crystal, others dark and turbid, with dangerous rapids, hidden rocks, and eddying whirlpools. There are gardens here also with flowers, and cultivated fields, and uplands stretching away to the eternal hills. On the one side of these transition years is childhood; on the other, youth.

Another term for youth is much used by scientific writers and by speakers at conventions—adolescence. Youth, or adolescence, continues for about twelve years, from twelve to twenty-four. We speak of the years twelve to fourteen as early adolescence; fifteen to seventeen as middle adolescence; and eighteen to twenty-four as later adolescence. Corresponding to early adolescence, we have the Intermediate Department of the Sunday school.

The entire period of adolescence is of intense interest to all who are concerned with the nurture of life and the building of character. Many will agree with the statement of G. Stanley Hall: "The adolescent stage of life has long seemed to me one of the most fascinating of all themes, more worthy, perhaps, than anything else in the world of reverence, most inviting study, and in most crying need of a service we do not yet understand how to render aright."

While for convenience of reference we shall study separately the three so-called periods of adolescence, it should be realized that here again, as in childhood, there are no sharply divided periods, no dividing lines marking transitions or abrupt shifts from one state of development to another. One period fades into another

by a series of minute, complex variations. Two other considerations emphasize the fact that the idea of distinct periods is a fallacy. The first is that in his development every individual is in a measure a law unto himself. "Individual studies only can give a true picture of individual development." The second is that there is an average difference of from one to two years in the physiological age of boys and girls.

1. THE INTERMEDIATE

1. **Body.**—Usually at about twelve or thirteen there is a sudden increase in the rate of physical growth. There is likely to be a more rapid growth of the whole body than has taken place since infancy. Arms and legs stretch out at what seems an amazing rate. The bones enlarge. Some of the most important organs, notably the lungs and heart, increase in size. The arteries become one third larger. The vital forces of the body are intensified. All these physical changes are intimately related to the most important bodily development between birth and death—the maturing of the sex function, or puberty. The average age for girls is twelve to thirteen; for boys, thirteen and one half to fourteen and one half, although it may be delayed for a year or more beyond this age. Self-consciousness is more marked. The senses are more acute than earlier, and new sensations are experienced. Imperfect coördination, due to the rapid growth and to unequal rate of growth of bones and muscles, results in clumsiness and awkwardness. Changes in the vocal cords produce the "change of voice," so frequent a cause of embarrassment to boys. Sensitiveness and embarrassment of both boys and girls is intensified by thoughtless and unfeeling remarks of older persons concerning "overgrown children," "members of the awkward squad," and especially by references to their personal appearance.

2. **Mind.**—The period is one of unusual mental expansion.

a. The intellect is quickened. New interests are likely to emerge. Not infrequently the "hobby" or "craze" that now suddenly develops persists and becomes a permanent life interest. There may be an increase of interest in reading or study or, on the contrary, a new impatience with books and a strong desire for constructive activity, manifesting itself in the wish to leave school and go to work. Biography is attractive, especially the life histories of the heroes of achievement. The Intermediate manifests a new disposition to think things out for himself and to demand of authority reasons that satisfy his mind. The imagination is busied in picturing future possibilities. Dreaming of the days to come, or "longing," as it is

sometimes called, is an outstanding mental characteristic of this period. In "idle day dreams" the boy or girl may be creating a career in imagination that in future years will both astonish and bless the world.

b. The feelings become deeper and more intense. The whole emotional life is deepened and strengthened. During the years of early and middle adolescence the emotions have their most rapid widest and deepest development. During the period of puberty the feelings are especially intense and varied. A boy writes, "About thirteen I had feelings too deep for me to express." Many would bear similar testimony. This is the "storm and stress" period of life. The stolidity and callousness which seem so characteristic of these years are apparent rather than real. The desires, the longings, the joys, the sorrows, the high hopes, the sudden disappointments, the inner strivings and searchings of heart that crowd tumultuously one upon the other, are for the most part studiously concealed. This tendency to conceal the real feelings is said by Irving King to be "largely a protective measure, almost instinctive." The adolescent has a dread of seeming weak or sentimental.

The emotions are subject to ebb and flow. There is likely to be despondency, sometimes very strong, varied by spells of elation. Unsteadiness, restlessness, and wavering may be expected. One who at times is very religious may at other times seem frivolous and almost giddy. One who is open-hearted and generous may at times seem extremely selfish.

Of new emotions perhaps *sympathy* may be most confidently expected. The little child may exhibit feelings that resemble sympathy, but there is now a new capacity to share life, to enter into the joys and sorrows of others, which makes real sympathy now possible. A whole group of feelings of religious significance are related to and in a measure grow out of sympathy—among them pity, compassion, gratitude, and benevolence. There is also a new sensitiveness concerning the favor and opinions of others. Praise never before was so stimulating, so much enjoyed; embarrassment and shame never so deeply felt. The sense of sin awakens during these years, or, if there has been some realization of sin and guilt earlier, it may now be expected to be deepened.

c. The will receives a new infusion of strength and craves expression. The Intermediate is no longer satisfied to have his decisions made for him by another. *His will now must assert itself.* Like the emotions, the will is almost certain to be unstable during these years. One who is genuinely devoted to the moral ideals that have

been inculcated by home and school may at times show strange contradictions in conduct. He may even exhibit delight in breaking through the restrictions by which he is hedged about. But these occasional outbreaks are hardly more than experiments or adventures of the will and are not to be regarded too seriously. "Almost any kind of conduct is possible during this frequently chaotic period in moral and volitional development," says Kirkpatrick, "without producing permanent effects upon character." Self-will and combativeness seem to develop more rapidly than self-reliance and moral responsibility, and this may be an additional explanation of lack of moral balance.

3. **Distinguishing Characteristics.**—What traits may we expect to see exhibited in the conduct of boys and girls of twelve to fourteen? What qualities are likely to stand out most prominently?

a. Physical energy abounds and must find channels of expression. The superabundant energy of the preceding years is still in evidence, more especially in the case of boys. There is much boisterousness and noisiness. Doors are slammed, requests are shouted, books are thrown down violently on the table, and chairs are shunted about like freight cars on a sidetrack. Games that require the maximum of running are most in favor.

b. Variability and contradictions in conduct are constantly in evidence. The period is one of ferment; the "yeasty period" it is sometimes called. The habits of childhood are being broken up, and permanent habits are not yet formed. Both boys and girls are almost sure to act frequently on sudden impulse. The boy may be an entirely different being by turns—kind, gentle, and tractable for a time, and then cruel, harsh, and disobedient. Under sudden impulse he may commit some lawless act that later he will regret quite as keenly as parent or teacher. Or he may appear at times self-conscious and bashful, shy and reticent, and at other times exhibit a spirit of braggadocio and forwardness. Somewhat similar contradictions may be expected in the girl. She is now governed more by impulse and by intuition than by reason. Often no more satisfactory explanation of some strange act can be obtained than "I just wanted to do it." The wish to be personally attractive now becomes ardent desire, and increased thought and attention are given to dress and other details of personal appearance. She who has been a serious child may now exhibit strange coyness and coquetry. Contending forces battle within the heart of both boy and girl; sharp contrasts and conflicts are to be expected.

c. A new spirit of independence is exhibited. The docility and

easy obedience to rules of the preceding years are gone. There is a marked restiveness under restraint and, in all likelihood, occasional open rebellion against authority. "At fourteen," writes a young man, "I had great desire to break all rules of school simply because they were rules." There is also a marked decrease of fear of authority. The tendency is for the new spirit of independence and the decreased respect for authority to result in lawlessness. Sixteen boys of twelve to fourteen, whose homes were in one of the better residential districts of Cincinnati, confessed in the juvenile court having committed more than a dozen burglaries besides minor thefts in the neighborhood of their homes. Many similar cases occur. But this characteristic is not wholly a moral liability. Personal initiative and a new spirit of courage are a part of it. A schoolboy of fourteen plunged into a canal and brought to the bank the body of a boy aged six and for two hours worked vigorously and intelligently trying to resuscitate him.

Parental restraints previously respected if harshly or abitrarily enforced are now likely to result in a serious break between child and parent. A sad thing is that parents so often regard this new attitude as childish rebellion against authority, whereas it is the independence of manhood beginning to assert itself—youth coming into the realization of its right to make its own decisions and to live its own life.

d. A marked development of the social instinct is to be noted. The new world of the adolescent is a world of persons. Childhood is naturally the egoistic period of life; adolescence is the social period. During these early years there comes the first social awakening. Often a first evidence is a new sensitiveness to the opinions and the respect of other members of the group. The boy begins to consider whether his conduct is acceptable to "the fellows"; the girl to ask herself, "I wonder what the girls think about me."

Most boys and girls of twelve do not care for one another's company. There seems to be something antagonistic between them—sex repulsion, it is called. Before the end of the period there is a change, and the sexes begin to be mutually attracted.

At about the beginning of the period, as a result of the developing social instinct, there is a marked tendency to form gangs and cliques. Unless they are already members of some organization that meets their needs, boys organize spontaneous gangs of their own. Girls' spontaneous groups are smaller than those of boys, often consisting of only three or four girls. In a canvass of the Hyde Park district of Chicago Hoben found an average of one

gang to every two blocks. He estimates that eighty per cent of all boys twelve to fifteen belong to some form of boys' gang.[1] There is no stronger demand during these years than this for group organization that will provide opportunities for physical activities.

The instinctive cohesion of the gang now leads for the first time to real team play. The boy's interest is no longer solely in his own success; he wants his side to win, that honor may come to the gang. This feeling grows until a sacrifice hit comes to be a genuine joy.

4. Summary.—The Intermediate has left childhood behind and has not yet found himself a youth. He is in process of change. He cannot at once organize his new experiences or adjust himself to new conditions. Deep, strong impulses are taking form within him. The great passions and controlling ambitions are awakening. The spirit of heroism is coming to birth. The social instinct is developing and taking definite form. There is a craving for adventure and an accompanying daring which scorns risk and danger.

While the Intermediate tries and puzzles all who are interested in him, it should also be remembered that it is a more trying and puzzling time for him than for his parents and teachers. He does not understand himself. His impulsive conduct is a puzzle to his own mind. Added to this is the vexatious realization that he is not understood or is misunderstood by his elders. In truth, he is the least understood, least sympathized with, and most harshly criticized member of the human family. The lack of success in religious work with boys and girls has been largely due to this fact. It has not been entirely due to indifference and inertia; the Sunday school *has not known what to do* with and for the Intermediate. A compelling need is that we should study to know him and to understand him, that we may deal sympathetically and intelligently with him.

2. RELIGIOUS EDUCATION OF THE INTERMEDIATE

It is significant that the importance of the Intermediate years for religion has been universally recognized. With primitive savage tribes this was the age when by special religious rites the youth was initiated into the full fellowship of the tribe. In the churches that observe confirmation this is the age at which boys and girls are confirmed. Without question there is sound psychological basis for these customs. The conditions in the life are now right for such a response to the call of religion as was not possible earlier. The

[1] *The Minister and the Boy*, pp. 22ff.

great deeps of the whole nature are stirred; there is beginning to be a hunger and thirst for the satisfactions of religion.

1. **Environment.**—The Intermediate needs comradeship above all else. Both boys and girls crave it. Companionship they must have. They are highly susceptible to influence. The boy thinks himself almost a man, the girl considers herself a young woman; but they have neither the maturity of judgment nor experience to decide for themselves the great issues of life. They cannot be expected to show the childish dependence on others that characterized their younger years, but never before have they so greatly needed to be girded about with the silent strength of other lives brought into close fellowship with their own. They will not ask advice nor assistance, nor will they allow another to make their decisions. But if a teacher has their confidence and lives before them the decisions he wants them to make, they will choose rightly.

Above all, Intermediates need the comradeship during these years of the ever-present Friend. It should be borne in upon them that personal association with Christ is a certain source of inspiration, encouragement, and strength.

Right associations are of the utmost importance. The new regard for the opinion of companions, sensitiveness to the ridicule of other members of the group, the spirit of adventure and desire for new experiences, are likely to overcome the influence of earlier teaching and training and lead to the breaking down of moral restraints if associates are immoral and wild.

2. **Instruction.**—The *reading interests* of Intermediates center in adventure, achievement, and heroism. They crave accounts of daring exploits, of courageous and heroic living. They have little use for the recluse, the devotee, and the traditional saint. They admire the pioneer, the soldier, the inventor—the one in any walk of life who has achieved greatly. Peril, hardship, struggle, endurance, wisdom, and exciting adventure all appeal strongly. These are the qualities that enter into the makeup of the hero as defined by pupils of this age, and the age is still one of hero worship.

In our search for *lesson material* that will appeal to Intermediates and awaken a response in their natures we must take these interests into account. It is evident that the life stories of the moral and religious heroes of the race should be selected. There are various forms of biography, and not all biography will appeal to Intermediates. If the biographies of the religious pioneers and heroes of the ages be presented in bold, rugged outline, their adventures and achievements attractively related, the dominating motives and

purposes of their lives revealed without preaching, we may be confident that a response will be awakened, that moral principles latent in the mind will be vitalized, and that Christian ideals will be strengthened and made more definite.

Among the characters to be studied during these years the life and character of the supreme Hero of the race, Jesus Christ, should be given first place. The life of Jesus should be presented in bold outline, no attempt being made to acquaint the pupils with all the incidents of the gospel history. Rather, those events should be selected in which action abounds and in which the power of Jesus is revealed. The love of Jesus for men, service as the motive of his life, his devotion to the will and purposes of the Father, the unflinching courage with which he faced rejection, condemnation, and crucifixion rather than be untrue to his high purposes and the will of the Father, and, finally, that his was a sacrificial death—these are the features of the great life story that should be made to stand out clear and strong.

The International Graded Lessons provide just such material as has been described. The aim of the Intermediate Graded Course is stated: "To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service." The subjects are: for the twelfth year, "Gospel Stories"; for the thirteenth, "Leaders of Israel"; for the fourteenth, "Christian Leaders."

The importance of *sex instruction* should be realized. These are the years in which, because of the new development of the physical powers, the moral perils that have their basis in sex become acute. Habits of personal impurity that wreck the moral life are most likely to be formed in these years. Sex instruction should be given during the earlier years and also in this period by parents; but nothing is more often neglected by them. The teacher who has the confidence of his pupils can readily discover whether parents have given necessary information and counsel. Sex instruction requires wise, tactful, and delicate teaching. There should be no false prudery, nor should there be an unnecessary amount of information given. A teacher who has had guidance through well-chosen literature may talk with the pupils individually and as a group, or a Christian physician may be asked to give one or more talks to the class.

These years register *a marked increase in ability to learn*. For most pupils they are the junior-high-school years. In the public

schools more is required in lesson preparation than earlier, and a steady advance in knowledge and in power of thought is registered. Possibly there is slight decrease in the power of exact word reproduction; otherwise the ability to memorize is unchanged. Memorizing should be continued, emphasis being now placed upon memory wholes—choice paragraphs and chapters rather than single verses.

Tactful, firm insistence should be placed on the necessity of lesson preparation. The Sunday school is entitled to a fair share of the pupil's time for religious education. Parents and pupils alike should understand that it is not right for public school tasks and social pleasures to crowd out home preparation of the Sunday-school lesson. In most classes coming up through the Junior Graded Courses the necessity of lesson preparation will be assumed; in all others a conscience on the matter should be gradually built up.

In these grades, as earlier, *there can be no effective teaching without active interest and response.* Pupils should be expected to participate in discussion of the lesson. The asking of questions should be encouraged. Required expressional work should include map drawing, the keeping of notebooks, and the writing of essays and reports on lesson topics.

3. Training in Worship.—For training in worship during these years a separate room in which Intermediates, or, at most, Intermediates and Seniors, may have a program of their own is desirable. Pupils of this age will take little part and derive slight benefit from a mass assembly in which younger children and adults participate. Nothing is more common in the Sunday school in which all grades meet together than groups of boys and girls of Intermediate age who take no part in the service, singing with indifferent interest or not at all, failing to take part in the responses, and gazing about the room or even whispering during the prayer. This, too, is a form of training, training in irreverence and irreligiousness.

Department worship appeals to the group instinct of Intermediates. It provides opportunity for group expression and team-work. Such a service should provide a place for class prayers, for the group recitation of memorized passages of Scripture, and for responsive readings by classes as well as by the department as a whole. The class, guided by the teacher, may compose several class prayers that will voice the ideals and religious aspirations of the group and thus provide a means of giving expression to the group consciousness. Choice ritual prayers should be used in a limited way, for the same reason and for the value they have in aiding individual expression.

Group worship is not enough. During these years a new meaning and content should be given to *individual worship*. The danger is that the prayers of childhood will now seem childish and outgrown, and that the early habit of morning and evening prayer will be neglected. The importance of daily prayer and Bible reading should be emphasized in class discussions. The teacher should also talk personally with each member of the class on this subject. The daily readings may be based upon the lesson. If this is not done, some other systematic plan should be used. Each pupil should have his own pocket Bible.

The devotional period of the class meeting will provide the best opportunity for the beginning of *voluntary prayer*. With encouragement, the more earnest pupils will readily respond. Those who are backward, either because of self-consciousness or semi-indifference, will be helped by a quiet personal talk leading up to prayer first by the teacher and then by the pupils. Before the pupils are asked to offer prayer, it will be desirable sometimes for the teacher to discuss in an informal way the meaning and form of prayer, occasionally raising such a question as "What should we thank God for and what things should we pray for to-day?"

It is not to be expected that Intermediate boys and girls will be fluent in the expression of their religious emotions. There is some peril in overmuch expression. Public testimony seldom should be urged. A heart-to-heart talk in the classroom, out on the hillside, on the beach, or about the camp fire, in which the deep things of life are talked about in a free and informal but serious way, will provide the finest kind of opportunity for genuine emotional expression, the influence of which will long abide.

4. Training in Christian Conduct and Service.—All conduct in these years that is morally significant must be self-initiated. The impulse must come from within. Moral conduct cannot be imposed upon the pupil or nagged into him. Conduct having the semblance of goodness that is the result of constraint or coercion is without a vital root. The time has passed when compulsory obedience contributes to the building of character. Prizes, rewards, and all forms of buying right conduct are valueless. Coddling and nagging are weakening and positively harmful. *The change must now be made from external to internal control.* Motives and ideals within, latent and hidden though they may be, should be appealed to, as our reliance must now be upon them. This is a hard lesson for teachers to learn, and still harder for parents. It seems natural to think of these boys and girls as irresponsible children and to enforce one's

will upon them by the exercise of authority. But the pupil's will has now come to the point of self-assertion. Compulsion awakens inner protest, which with some may take the form of defiance and often rebellion; with others a secret revulsion both against the one who enforces authority and against the standard to which conformity is enforced. If the will is ever to become an adequate agency for the self-determination of conduct, capable of high resolve and of execution against great odds, it must now begin to be self-exercised. To fail to develop in boys and girls a sense of responsibility for making their own choices and to fail to give them actual opportunity for making their own decisions is a serious error. Very often parents and teachers insist upon making decisions for boys and girls when they should be guiding them in self-direction. Often the guidance must be indirect; a direct suggestion will be resented.

It is to be recognized that in moral training there are few principles that are of universal application. Each pupil must be studied to be understood. There are almost as many types of will as there are boys. Precisely the same methods cannot be used with all.

The new feelings that appear during these years must be utilized if they are to be strengthened and made permanent. When sympathy manifests itself, the teacher's question should be, "How will you show your sympathy?" If the pupil or the class do not know of a practical way, the teacher should suggest a plan and make its execution possible. To fail to find an expression in action for the budding altruistic feelings is to stifle their life. If feelings that should normally appear at this time seem to be absent, bring about actions that are their natural expression, and it is almost certain that the feelings will follow. Here again the importance of example must be urged. "Nothing is more contagious than a feeling." The teacher whose moral sentiments and religious feelings are strong and deep will have the satisfaction of seeing them reproducing themselves in his pupils.

The significance of the gang spirit for the growth of social conduct and for character development can scarcely be overestimated. When the Intermediate begins to count self-glory and personal achievement as nothing that he may help his side to win—that is, in essence, that he may help others—a distinctively Christian element enters into his conduct. Every possible chance to capitalize the pupil's readiness to act sacrificially for the welfare of the group should be eagerly seized. Effort should be made gradually to enlarge the group in the thought and feeling of the pupil until it embraces the community, the church, and the world.

Loyalty is one of the deepest things in life at this age. It is largely an outgrowth of the new social instinct. The teacher may be confident that there is a basis of loyalty in every pupil to which appeal can be made in behalf of the ideals and the forms of conduct for which the class stands and for which he as teacher stands. During a period of eight years Judge Lindsey put five hundred and seven boys upon their honor to go unaccompanied from Denver to the Industrial School at Golden, to which they had been sentenced by the court, and of this number all but five were true to the trust placed in them.

The Christian life should be interpreted in terms of personal loyalty to Jesus Christ. The teacher who succeeds in attaching the loyalty of the pupil to Christ as our great Leader and Saviour is building a sure foundation for Christian character.

Organized play has a rightful place in the activities of the Sunday school because of its moral values. Team games, such as baseball, basketball, and football, are most favored by Intermediates. Class teams or department teams should be formed, and interclass or interschool games arranged. Hikes and camping trips have a strong appeal and offer opportunities of developing the feeling of friendliness and fellowship. Various forms of athletics may be arranged when a gymnasium is available. In addition to their positive values games and athletics provide a healthful outlet for physical energy which otherwise is very likely to be misdirected.

The importance of training in service is now greatly increased. The development of the social instinct brings the beginnings of altruism; the social feelings—notably sympathy, as we have seen—are awakening; a new and deeper desire for the common good is coming to birth. This signifies opportunity for awakening interest in religion as service and for laying the foundation in habit for a life of service. Pupils should be encouraged to suggest acts of personal service and forms of class service. In this, again, the principle of personal initiative is important. But little value is likely to attach to any plan taken over by the teacher from some readymade scheme. Suggestions made by members of the class may be discussed, decisions arrived at, and plans for carrying them out developed. Throughout the teacher should act as a guide or counselor, leaving everything to the pupils themselves except when some manifestly unwise course is proposed. Opportunities for service within the church and Sunday school should be created in sufficient number for all of the pupils to have at least occasionally some definite responsibility. The distribution of the class offerings should be dis-

cussed, and some definite proportion allotted to one or more causes selected by the pupils.

5. Results to be Expected.—

a. Forms of religious experience.—These years are religious years, and our Intermediates have a religious life. It is absolutely essential for work of the largest fruitfulness that this should be recognized. Little children, it is agreed, are religious. Jesus Christ recognized them as members of his kingdom. Unless they have by definite conscious acts broken with the religion of childhood, our Intermediate pupils are also religious. They may be impulsive, boisterous, impatient of restraint, and they may seem disinterested and unresponsive; yet they have within them that grace of God given to every child.

Intermediates are not perfect Christians. They usually come far short of what adult Christians ought to be. They are not yet adults; they are coming into adulthood. So also, under proper influence and instruction, they will come into fuller religious consciousness, clearer realization of their life with God, and a more perfect service of God and their fellow men.

In adolescence, as a result of personal choice, religion becomes a personal experience. At some time between eleven and eighteen there should be a definite commitment and a public acknowledgment of Jesus Christ as Lord and Saviour. The spiritual awakening leading up to this need not involve a distinct break with the past. *Normally, it ought not.* It should come in the process of growth, as a development of the religion already present in the life. Thus it will be a *ratification,* not a reversal. It will be the grateful acceptance by full, free personal choice of the grace of God bestowed upon childhood. It may be accompanied by more or less emotional upheaval, or it may be a deliberate, quiet decision, without visible emotion. The teacher who tactfully, sympathetically, and devotedly aids this choice is the one who is to be credited with "bringing these boys and girls to Christ." "Is this, then, 'conversion'?" some one is likely to ask. If conversion is to be limited in its meaning—as, unfortunately, it is sometimes limited—to reversal of will, to a revolutionary and highly emotional experience, to a radical change from conscious sin and alienation from God to obedience and favor —*no.* If conversion is to be thought of in a broader sense—including ratification of the religion of childhood by the newly realized personal will, the free choice of the ideals and habits that have been taught by the church during childhood, and as an experience that may be essentially one of spiritual illumination or awakening—*yes.*

The significance of conversion is in its results: namely, *establishing the life of God consciously in the soul.*

We should not expect the development of the religious life to proceed in exactly the same way in every case. There are as many "varieties of religious experience" as of temperament, disposition, and child training. We must seek our clue in the individual with whom we are dealing and endeavor to develop him according to the God-given law of his own nature.

Sometimes among Intermediate boys and girls we may find those who before coming into the department willfully and deliberately turned against God. There are some rebels even among children. By unfortunate associations, by the example and influence of ungodly older people, their hearts were hardened. Of these there must be demanded the submission always to be required of rebels. But we must be very careful not to impute rebellion where it does not exist. Also we must realize and beware of the subtle power of suggestion. The religious life of many a child has been ruined by the repeated suggestion that he was "bad," "sinful," and "not a Christian." We can help boys and girls more by making them feel that we believe in them and in their desire to be what they ought to be, than in almost any other way.

b. Registering the new and deeper purpose.—As suggested above there should be some open public expression during the Intermediate years of the free, personal decision to love and serve God throughout life. This decision should be regarded and expected as a natural expression of the spiritual awakening of these years. It is necessary that proper opportunities for such expression be afforded at the opportune time. The Intermediate will not be likely to make them for himself. The teacher, the pastor, and the parent should consult together and coöperate in securing the form of expression agreed upon as desirable in the case of each pupil. Decision is not to be forced; on the other hand, evidences of spiritual awakening should be eagerly looked for, and earnest, faithful, tactful means of securing decision should be used in order that the dedication of life shall be made and registered before these years are past. For boys or girls to be allowed to pass through these years without a personal religious appeal being made to them is a tragedy. If the pupil has not come into the church during the Junior years, it should be confidently expected that he will now respond to the invitation to unite with the church as one means of expressing his deeper, freer, more vital religious life and as a profession of his purpose to live for God and men.

6. The Situation and Its Challenge.—

a. A complicated problem.—In the very nature of the case we must expect difficulties in our religious work with Intermediates. Unless it is realized that the work is complicated and intricate, disappointment and discouragement are certain. It must not be thought strange if we find the Intermediate vacillating, odd, and ofttimes disappointing. He is often a puzzle to himself.

We should frankly face the fact that in the complicated and difficult problem of work with adolescents the Sunday school in the past has not been thoroughly successful. The plain fact is that the Sunday schools lose annually many thousands of boys and girls of the early and middle teen years. It is almost an average situation for a Sunday school to lose during the first three of the "teen" years from one half to two thirds of the boys promoted from the Junior Department. In a business concern such results would mean bankruptcy.

The reason for this deplorable situation, let it be said, is not so much the difficulty of the problem as it is the inattention, inefficiency, and neglect that have characterized the church's attitude toward it. Just here is our most serious and most important evangelistic problem. It is a serious thing that we are not able to win the man on the outside, but it is far more serious that we do not succeed in holding the boy who is on the inside. Common sense tells us that it is far more important to keep what we have than to strive ever so wildly to get what we do not have. It is a far greater thing to know how to build a strong new vessel that will breast all waves than it is to be skilled in patching up an old derelict enough to get it into port afloat. The kingdom of Christ will profit far more by the life service of stalwart young volunteers than by the feeble efforts of broken adults rescued from the depths. There are time, place, and adequate energy for every kind of evangelism. "These ought ye to have done, and not to have left the other undone." The rebuke that comes to us is that after more than half a century the declaration of Matthew Simpson is yet true: The church by its neglect of childhood loses more people to the kingdom of God than all our revivals are able to bring back.

b. The challenge.—The complicated nature of the problem, together with its difficulty and its importance, constitutes its challenge to Christian workers. The task is difficult, but it is not impossible. Over against the failure of many Sunday schools should be placed the success of others that have succeeded in holding to the school and the church, winning to discipleship, and training in

service more than ninety per cent of their boys and girls. Many teachers, both men and women, by devotion, tact, intelligence, sympathy, and skill, have had remarkable success in work with Intermediates. It is a service that makes stern demands, but it offers rare joy and high privilege to those who meet its requirements. "The teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."[1]

II. CONSTRUCTIVE TASK

1. If not too far removed from your own early youth for memory to be distinct, write a brief statement on your own inner life during the years twelve to fourteen, noting correspondences with and divergences from the characterization given in this chapter.

2. Make a thoughtful study of one or more boys or girls of Intermediate age whom you know well. Talk freely with them about their inner lives, but do not pry into their secrets. Respect their sensitiveness. Write a statement on the results of your study without revealing the names of those about whom you write.

3. Study the work of the Sunday school you know best. Make a careful examination of the records covering, if possible, a five-year period. How many of the eleven- and twelve-year-old pupils on the record at the beginning of this period were in the Sunday school at the end of the five years? How many came into the church?

4. Write briefly on the following:

a. What is the special importance of comradeship between teacher and pupil during these years?

b. What are the advantages of the graded lessons for Intermediates?

c. The kinds of expressional activities necessary in the religious education of Intermediates. Why are they necessary?

III. MEMORY ASSIGNMENT

"When I was a beggarly boy
And lived in a cellar damp,
I had not a friend or a toy,
But I had Aladdin's lamp;

[1] Dan. 12. 3 (American Standard Version, marginal reading).

When I could not sleep for the cold,
I had fire enough in my brain,
And builded, with roofs of gold,
My beautiful castles in Spain!

"Since then I have toiled day and night.
I have money and power good store.
But I'd give all my lamps of silver bright
For the one that is mine no more;
Take, Fortune, whatever you choose,
You gave, and may snatch again;
I have nothing 't would pain me to lose,
For I own no more castles in Spain."

—James Russell Lowell.

IV. REFERENCES FOR SUPPLEMENTARY READING

In the Library

1. The general character of adolescence: *Pedagogical Bible School,* Haslett, pp. 137-153.
2. By-laws of boy life: *The Boy Problem,* Forbush, Chap. II.
3. Problems of religious and moral education: *Girlhood and Character,* Moxcey, Chap. VIII.
4. Will training: *Boy Life and Self-Government,* Fiske, Chap. V.
5. Training in worship: *The Training of the Devotional Life,* Kennedy-Meyer, Chap. XI.

CHAPTER X

MIDDLE YOUTH

I. LESSON STATEMENT

Think of a peasant who has lived for years in a village in some secluded valley of Europe, where the modes of industry are primitive and the intellectual horizon narrow and restricted, transplanted within a few months to a noisy, throbbing, seething industrial community in some American city. With what perplexing problems of adjustment is he confronted! Where can he fit in? What shall he do? There were some fine things in his old life—moral habits and traditions handed down to him from the past. He had attained some skill in workmanship. But how can he adjust himself to the new industrial and social order?

Something similar to the experience of the immigrant, says Irving King, occurs in the life of the youth in the first years of adolescence. The problem of the immigrant is that he shall not lose everything of value out of his past in the process of finding himself in the new and larger life. If he is to become a good citizen, "it will not be by ruthlessly casting off as rubbish all his past life, but rather by building upon it, as a foundation, the structure of his American citizenship. . . . In just this manner is a normal transition from childhood to manhood to be sought. . . . Through a series of adjustments and extensions of the childhood life . . . the youth comes to manhood."[1]

The problem, however, is not altogether one of adjustment. Somewhere in these years, as the result of a gradual process or of a sudden transformation, there is the emergence of a new self. We might almost say, as indeed it is sometimes said, that a new personality is born. The need is that of retaining, when the old shell of childhood is cast off, all that is of permanent significance and value in the earlier life and of building out of new materials a new, stronger, and more noble personality.

An outstanding fact that complicates the study of this age is that the group is divided into two classes—those who are continuing

[1] *Cf. The High School Age*, p. 90.

their education through attendance upon high school and those who have entered the ranks of industry. A sharp line of demarcation between these two groups becomes almost immediately apparent. The industrial group is by far the more numerous. Too largely our educational studies have dealt almost exclusively with the interests and needs of the high-school group.

1. THE SENIOR

In our present Sunday-school terminology the name applied to members of this group is "Seniors." There is nothing to be said for this term; it is subject to frequent misunderstanding and should give way to something better.

1. **The Body.**—Within this period a physical transformation takes place. The boisterous, awkward boy becomes a comely, manly youth; the overgrown, homely girl, a graceful, ladylike young woman. Bones, muscles, and nerves, during these years, attain almost adult proportion. Frequently the full height of the girl and almost full weight are attained at sixteen. The boy continues to grow for a year or two. By the close of the period the brain has reached practically its maximum size and weight; the heart and the lungs their maximum capacity. The muscles have become accustomed to delicate adjustments and are ready for final training.

Remarkable physical energy and endurance are shown. Games that require motor activity are most enjoyed, such as baseball, football, basketball, tennis, and the like. Skating, running, jumping, and similar athletic sports are popular. Just such vigorous physical exercise is needed, both for reasons of health and of morality. Long hours of sleep are still required. Too much social life is not only fatiguing to the body but nervously exhausting as well and should be avoided.

2. **The Mind.**—Middle adolescence is characterized by increased mental activity and power.

a. The intellect is strengthened. A marked intellectual awakening is not uncommon. The capacity for serious study is enlarged. In this stage of development the youth tends to think things out for himself, independently of inherited traditions and the teaching he has received. Many of the philosophers and great teachers of the past became independent thinkers at this age. Every adolescent shows at least some disposition to question beliefs and customs. It is not that he has become at heart a doubter; he has simply become conscious of his own intellectual powers and he has a commendable desire to exercise them. Clear, logical reasoning satisfies him, but

he knows more than he is often given credit for knowing by his adult teachers, and he despises shallow intellectual pretense.

The intellectual life is broadened as well as strengthened in these years. It is likely to be a time of multiplied interests and of varied activity. The youth wants to do first one thing and then another. Interests that are radically different and that seem almost contradictory may develop simultaneously. A process of unconscious sifting is going on. Some interests will die out; others will prove permanent.

These are years of *aspiration*. "Ambitions are as natural to the person of sixteen or seventeen," says Haslett, "as crying is to a babe three months old." Careers of high achievement are mapped out in imagination. Nor are these merely castles built in the air. The *vocational interest* that now develops often determines the course of the whole life.

b. The feelings continue to deepen and intensify. Most of the students of adolescence lay stress upon this. "It is a time when we expect intense emotions and strong reactions," says King. "There is increased capacity for sentiment," says Coe. "This is the age at which emotion and sentiment may be expected to be at their maximum in the girl," says Moxcey. This means that there is a general enrichment of the emotional life that may be expected to manifest itself in various ways. There is a new joy in living. Jollity and laughter hold sway. Girls may be gay and giddy; boys hilarious and pleasure mad. In others the very opposite characteristics may be seen—an excessive seriousness that at times may become despondency. The girl is not merely fond of the object of her affection! she adores it, whether "it" is a new dress, a picture, a pet dog, or her teacher. The boy does not merely like something; he is "crazy" about it; he is "wildly enthusiastic"; he has a "crush."

The moral sentiments may now be expected to awaken to new life and power. There is a deeper appreciation of the beautiful and the good. There is a new realization of right and of wrong and a deeper feeling of responsibility for the right. There is a keener consciousness of sin and a deepening of the sense of guilt. There is a desire for forgiveness and a longing for inner peace. No longer can we say that conduct is unmoral; it is now moral or immoral.

Altruistic impulses are now felt, and unselfishness or selfishness is manifested accordingly as they prevail against the individualistic instincts or give way to them.

c. The will now begins to attain to its full strength. The basis of the vigor and power of will that may now be expected to be

shown is well set forth by Kirkpatrick: "If the training has been good, the muscular apparatus is completely under control, and the mental apparatus almost equally so. The individual gains power to direct his imaginings, his memory, and his thinking in any direction that he chooses. Changes in all these respects are so rapid that the youth often feels that all things are possible to him, and he may, when there is a stimulating ideal, show a vigor and persistence of will not surpassed at any other period."

3. **Distinguishing Characteristics.**—What are the characteristics that stand out most prominently in the conduct of boys and girls of this age?

a. A new sense of power, a buoyancy of spirit, and a quickness and positiveness in decision are almost certain to be in evidence. The marked intensity of the early "teens" now takes more definite form. The longing for freedom and the revolt against authority, manifest earlier, take shape in positive action. The strengthened organs, the increased volume of well-oxygenated blood driven at high pressure—in brief, the oncoming of physical maturity accompanying the new consciousness of selfhood, the intensified feelings, and the empowered will—produces this new kind and quality of conduct.

b. Variability and more or less inconstancy are still to be expected. Character is taking on permanent form, but it has not yet attained it. The wavering, the adventurousness, the uncertainty, and the desire for experiment that characterized early adolescence have not entirely passed. The teacher of boys and girls in their middle "teens" must always be prepared to reckon with the element of surprise, with the unexpected and incalculable happening.

c. Conduct is largely under the dominance of emotion and sentiment. It is a time of emotional intensity within; inhibition is not yet well established, and conduct and conversation alike reflect the warmth and glow of the emotions. The whole organism is responsive to stimuli from any source. "It is as difficult," says Miss Moxcey, "for a girl in the heart of her 'teens' to use language without italics, superlatives, and exclamation points as it is for her body to resist the rhythm of music." Intense emotions and strong reactions are to be expected. It is a time of laughter, of the free expression of joy and satisfaction, of irresponsible pranks that attest nothing so much as the sheer physical delight of being alive.

d. At times carefree, thoughtless action alternates with dreaming and introspection. The youth is still a dreamer. As the boy pores over his books he looks far beyond the printed page into some realm of fancy in which he is the doer of great and mighty deeds. The

girl, busying herself with such prosaic tasks as sweeping or washing dishes, is in imagination the center of a charmed circle every member of which acknowledges her grace and wit. The adolescent feels that there is a capacity within that is as yet unexpressed, a power that has not found its field, ideas that have not been formulated in speech. Hours are spent in picturing in imagination the achievements that will some day manifest this hidden power. The idealism of youth is one of its choicest possessions. It carries boy and girl alike "over many untoward circumstances and renders them oblivious to many of the sordid influences that play upon them and strive to check their gropings after the larger life which they feel is unfolding before them."

e. A new susceptibility to social influences becomes manifest. This evidences the broadening and deepening of the social instinct. Teamwork becomes natural. The girl follows slavishly the fads and fashions of her set. The boy begins to give attention to his clothing, to the way he ties his necktie, and even takes pains in blacking his shoes properly. There is increased anxiety to have the approval of others, especially of the social group to which one belongs, and to gain that approval by conformity to its laws. Pride in and loyalty to the group, whether the "gang," the "clique," the class, the family, the school, the church, the city, the State, the nation, is strengthened. The altruistic interest in life is developing, and the impulse to serve is making itself felt.

f. Comradeship now extends to persons of the opposite sex. The sex repulsion of the early teens disappears. Boys and girls now manifest a liking for one another's company. The sex impulse is developing, but its manifestations are "for the most part vague and formless and without definition to the youth." Psychologists recognize in this impulse "the hidden spring" of much of the most attractive and significant development of the period.

Few of either boys or girls go through the years of middle adolescence without a first love affair. Says Bourne: "Whether it be art, a girl, socialism, religion, the sentiment is the same; the youth is swept away by a flood of love. He has learned to value, and how superlative and magnificent are his values! . . . Love is youth's virtue, and it is wide as well as deep. . . . The first love of youth for anything is pure and ethereal and disinterested."

2. RELIGIOUS EDUCATION OF THE SENIOR

Thus far our study of middle adolescence has concerned itself with the characteristics and interests of the period. What moral

and religious needs have become evident? How may the interests we have discovered be utilized in the development of Christian character? How may the characteristics of middle youth be best dealt with—those that are fraught with danger held in check; those that are full of promise for Christian character and service strengthened and developed? These are our problems.

Middle adolescence has an importance all its own. "The traits of character that are there established, and the pattern of personality into which they are woven, are apt to remain permanent." We know now that a certain degree of plasticity persists in adult life. Nevertheless, "far-reaching or fundamental changes in interests, tastes, temperament, purposes, and ideals are much less likely to occur after twenty than before." Character now is taking on its permanent form. "Whatever characteristics are allowed to assert themselves in these years are very apt to persist throughout life. A boy who habitually permits himself to be morose, untruthful, insincere, unsociable, sensual, or ill-tempered up to the time he is twenty will have great difficulty in making himself over into anything else."

1. **Environment.**—The need is for a healthy, pure, happy environment, with abundant opportunity for social good times participated in by both boys and girls. The coöperation and oversight of older friends is essential. The young people should be led to feel that the presence of a chaperon, rather than being something to be tolerated, is required by the standard they have set for themselves.

Abundant provision should be made for games and athletics. The gymnasium, the tennis court, and baseball and football fields are important adjuncts of the church because of the possibility they furnish of creating a normal, healthy physical and social environment for adolescents.

Whatever tends to stimulate the sex impulse supplies an element of moral danger. It is under this indictment that so large a proportion of the moving-picture shows, as well as the vaudeville, the popular songs, and the public dance, have been condemned at the bar of enlightened, sober public opinion.

The deep desire of early youth for some one who can understand and, without asking many questions, offer sympathetic fellowship continues. The successful teacher must first of all be an understanding friend. The stimulating influence of the teacher whose character and personality are such as to inspire esteem and affection in the members of the class, whether boys or girls, has a rare opportunity to enter vitally into their lives. At no period in life

is the influence of personality in the formation of ideals greater than now. As Jesus taught his disciples more by living with them than by spoken word, so the teacher of boys and girls in their middle "teens" is to teach by entering sympathetically and helpfully into the lives of his pupils, permitting them to see the truth in his character and conduct as well as to hear it in his words, and, by example and tactful guidance, aiding them to translate truth into life and service.

Let young people themselves tell us the kind of teacher that helped them most during the middle teen years. The most successful teacher, writes one, was "the one who gave us all she had of sympathy and interest." "My best teacher," says another, "was always fair and just. She never discouraged us by sarcasm, a fault which many teachers have." "A teacher to be successful," writes another, "should be sympathetic and pleasant, but at the same time determined and firm and should expect the pupils to coöperate heartily in carrying out the plans both of study and other class work that have been agreed upon."

2. **Instruction.**—*Reading interests have now become individualized.* It is no longer possible to make broad generalizations that hold for all. Many are not reading as much as earlier. The investigations of Kirkpatrick and others tend to show that the reading interest reaches its height at fourteen or fifteen and then declines rapidly. There is likely to be an increase of interest in the daily newspapers and the weekly journals that discuss leading questions of the day. With some there is an accession of interest in poetry, music, and art.

What should be the general character of the lesson material for middle adolescents? There is distinct value in biography for this age, but the emphasis must needs be different. No longer should chief prominence be given to the outer aspects of the life; at least equal attention should be devoted to a study of the motives, purposes, and ideals that have acted as the inner springs of conduct.

Now is the time for the life and character of Christ to be so presented that the youth will become intimately acquainted with him. Fragmentary, superficial teaching here is deplorable. Pupils of this age need to know Jesus Christ. They should have come earlier to a familiar acquaintance with the background of his life and the facts of the gospel history. If they do not possess these, they should now be given this knowledge. They need to know the aims, motives, and purposes that actuated the life of Christ. They need to know his will for men. They need to be led to an appreciation of the

matchless beauty, strength, and symmetry of the life and character of Jesus. They need to be led to a personal faith in Jesus as their Lord and Saviour, or, if they have come earlier to such a faith, as normally many of them will have done, they need to have their faith in him vitalized and deepened and their love for him and their loyalty to him strengthened. This is the great central teaching task of the teacher of boys and girls in middle adolescence. To it the teacher should devote all of the earnestness and skill of which he is capable.

Following this study a year may very profitably be spent upon the question of what it means to be a Christian. Such a study should not be abstract and theoretical, but concrete and practical, dealing among other questions with as many as possible of the actual situations which present themselves to boys and girls of this age, the aim being to strengthen and give permanence to the altruistic sentiments, to clarify and deepen the moral and ethical sentiments, and to lead them to an active and joyous participation in the Christian fellowship and service.

A third year of study may be devoted primarily to a survey of the fields of life service open to young people, with the object of aiding them to answer wisely the question of where and how to invest their lives. Van Denberg, in a study of one thousand high-school pupils found that fifty-nine per cent of the boys and forty-nine per cent of the girls had decided or were ready to express a choice of lifework. A study of an equal number of those who have left school would doubtless show a considerably larger percentage. Vocational interest insures that this will be a popular and helpful subject.[1]

Whatever the subject of instruction, the teacher will in large measure fail unless *he leads the pupils to inquire, investigate, think, and form conclusions for themselves.* These processes are actually going on in their minds as regards some subjects, and the results of these processes are determining their ideals and influencing their conduct. If they are not thus treating their Sunday-school lessons, it means that the lessons are not vitally influencing them.

Both boys and girls should now be *instructed concerning the significance of their emotions as related to the facts of sex.* "At this age not to know of passion is indeed 'not to know the pistol was loaded' or not to know the water was over a foot deep under

[1]Compare the statement of aim and the contents of the following courses, International Graded Series: "Studies in the Life of Christ"; "Studies in Christian Living"; "The World: a Field for Christian Service."

the rocking boat." As so many parents seem to be without conscience in the matter, teachers should take it upon themselves to inculcate ideals that will place under the ban the dangerous and inexcusable courting customs that still prevail so generally in village and rural communities, whereby the immature boy and girl are left alone in each other's company often for hours at a time.

3. Training in Worship.—The principles set forth in the preceding chapter ("Early Youth"—"Training in Worship," page 91) hold good for the period of middle youth. But little perhaps requires to be added.

Boys and girls are now prepared to share in the awe, the spiritual exaltation, and the holy joy of congregational worship. The services of the church should be such in form and content as to offer to them this experience, and they should be expected to attend.

There is now more freedom of expression in speaking of the deeper interests and inner experiences of life than in the secretive, self-conscious years of the preceding period. Testimony and intimate personal conversation on spiritual themes should now be encouraged. The emphasis placed in the past upon the value of testimony has a sound basis in religious psychology. Nevertheless, some caution is needed. The easy garrulousness of some young people in talking of religious experiences promotes shallow spirituality, an irreverence toward the Deity, and a lack of exact truthfulness.

Devotional Bible reading and private prayer are necessary means of the cultivation of the inner life. The teacher can do much to develop both into fixed habits. Pupils will need guidance in Bible reading. The teacher may supply lists of daily readings, ready prepared or original, based upon the lesson or centering in themes otherwise presented, to be used by all members of the class in common. The class may also be constituted a secret-prayer circle, with special objects of prayer chosen from time to time by the class and made the subject of occasional mention by the teacher in conversation and in the class session.

4. Training in Christian Conduct and Service.—A great need now is experience in Christian living conduct motivated by the highest Christian ideals and definite acts that will tend to make Christian service a habit of life.

All that was said in the preceding chapter on the importance of *the control of conduct from within holds with doubled significance for this age.* The time for government by absolute monarchy has passed; the age of democracy has come. Only that conduct now has significance in the determination of character that is the free expres-

sion of inner desire and purpose. The pupil must be led to feel that his future character is his own responsibility, that the time has come for him to take himself rigidly in hand. If wrong attitudes or harmful dispositions are manifested, or evil acts committed, it must be made clear to him that the responsibility for them and for overcoming them rests squarely upon his own shoulders. The love and sympathy of the Christ for the sinner should now be made very real, and his readiness to forgive and to impart needed help and strength assured. Approach should be made both through feeling and will. The teacher may be confident that there is in every pupil a deep desire to be somebody and to achieve worthily to which appeal can be made.

The newly developed personality craves recognition. In most cases it is determined to have it; if not in one way, then in another; if not under given conditions, by creating different conditions. Few mistakes are more serious at this stage than for the teacher to disregard or to count as of little importance the wishes and opinions of these boys or girls or to manifest any lack of confidence in them. The wise teacher trusts his pupils and makes them feel that he trusts them. He places responsibility upon them and increases that responsibility as rapidly as they prove their readiness for it. Any group organization for pupils of this age, for whatever purpose, to be successful must be self-governing. Any plan of organization "put over" upon a group, or imposed from above, or decided upon by a minority is foredoomed to failure. Self-government, its form determined by the free, conscious, responsible voice of the majority, is the only effective government for middle adolescence.

Contradictions hard to understand are observed in the conduct of these boys and girls. "Snitching," "swiping," cheating in recitations and in examination, and various forms of group violence are exceedingly common among high-school students and college freshmen. Over against these are to be placed the many examples of extreme conscientiousness and over-exactness, of self-imposed, legalistic, moral regime, and of severe self-condemnation familiar to all workers with young people. Both extremes may sometimes be observed in the conduct of the same individual within a brief period of time. A partial explanation is found in the variability mentioned as a characteristic of this period. Another element is loyalty to fellow members of the group and the dominance of group standards that are at variance with the personal ideals of at least the better trained members. Whatever the explanation, it is important that the teacher shall *help his pupils to overcome these contradictions in their con-*

duct. The relation between religion and righteousness (right conduct) must be made perfectly clear. The girl who slyly copies sentences from the examination paper of the pupil sitting next to her and on the following Sunday testifies to her love for Jesus and declares that she sees no inconsistency in her actions must be patiently helped to realize what loyalty to Jesus involves in terms of moral conduct. The boy who indignantly declares that he would not "tattle" on a "pal" must be tactfully led to see that it is a false loyalty that sacrifices one's own moral ideals in an effort to shield the weakness or guilt of a chum. Loyalty is to be interpreted in terms of devotion to the higher good and to the good of the whole group.

Social influences can now be used in a new and larger way. The nurture of the religious feelings, ideals of Christian behavior, religious ideas, the very experience of religion come to the youth through personal stimulus and example, through association and companionship. The group activities of the organized class—its Sunday session, social gatherings, special religious meetings for prayer and fellowship on the religious festival days and other occasions, and other class meetings—will prove to be a fruitful means of deepening religious interest and giving the Sunday school and the church a vital and permanent place in the pupil's life.

A variety of activities should be provided. Variety is required to supply abundant means of satisfying and developing the broadened interests. The personality is expanding and it should be given opportunity for expansion. The boy or girl who has only one interest needs to be awakened from mental lethargy. The life of high-school students is very full; every hour seems overcrowded, and often the tendency of parents is to feel that the Sunday school should make only minimum demands upon the pupils' time. But it is to be remembered that these boys and girls have an insatiable craving for varied and manifold activities. Dullness and monotony are intolerable. In their crowded program the Sunday school as a chief agency of moral and religious training should have a real place. First in importance should come provision for service activities. To neglect systematic plans for service activities in these years is to overlook a principal means of developing Christian character. Every community offers opportunities for social and religious ministries "in His name" while the most remote and needy corners of the globe are no farther removed than the nearest mail box. A teacher with an adequate appreciation of the importance of service as a means of moral and religious nurture will not experience great

difficulty in finding things for the pupils to do. Apart from service ministries to persons, earning money to furnish a hospital room, giving an entertainment for the benefit of some special cause, planting and tending a garden for an old people's home, and constructive work in furnishing the church and Sunday-school building and in providing equipment, are a few of many activities that may be expected to appeal to youth and that are required as a means of a rounded out moral and religious development.

Let no one think in this day that *provision for recreation* lies without the sphere of the church and Sunday school. Jane Addams declares that the recreation of youth is the prime moral problem of our day in the cities. It is certainly not less a problem in villages and rural communities. The church's traditional policy of repression not only has the inherent weakness of being negative; it wholly fails with large numbers of young people, whom it alienates. Most young people will have amusement and recreation. If the church will not provide it, they will find it elsewhere. The worst of it is that those agencies to which they turn for the satisfaction of instinctive interests are dominated by commercial motives, without, as a rule, any saving element of ethical ideals or altruistic purposes. Surely the wise direction of recreation offers a supreme opportunity of moral and religious service.

5. Results to be Expected.—

a. Spiritual awakening.—During this period—speaking in terms of averages, in the sixteenth or seventeenth year—there is likely to be a spiritual awakening of great significance. This is commonly described as the second great climax of religious awakening. For many, who have not earlier come into a clear consciousness of their life with God, this is a conversion experience. For others, who earlier registered a definite decision, this awakening brings new moral earnestness, deeper religious devotion, new interest and joy in religious observances, and new consecration to a life of service.

Since this is a time when feelings are deep and strong, it is to be expected that religion will have a new birth in feeling. The dominance of feeling at this period may be said largely to account for the extent of response by young people to religious appeals, but the significance of the response is not to be measured in terms of mere feeling. With his whole nature the youth now comes into a close and satisfying personal relationship to God. This is the high spiritual privilege of middle adolescence that every teacher should hold before his pupils.

This is not to say that every pupil will have precisely the same

form of religious experience as every other. The appeal to emotion and sentiment may be freely made, but it should not be over-frequent, and the same response should not be expected from all.

b. The fruits of misdirection.—As the natural fruits of neglect and misdirection an early harvest of immorality and of criminal acts may be expected. The pitiful fact, the awful indictment of our ignorance, indifference, and neglect, is in this that our American communities have hosts of youths who are lawbreakers, many of them vicious criminals. Especially in the larger cities the machinery of the courts is kept in motion by youthful criminality. The smaller towns and villages have their gangs of loafers and "young toughs." Boy delinquents are five times as numerous as girl offenders, but even of the latter there are far too many. The cause is not far to seek. The church has been too busy ministering to selfish adults to fulfill its ministry to youth. It has concerned itself so exclusively with saving the lost that it has had no time or effort left for preventing loss. It has lacked sympathy with and understanding of boy and girl nature. Impulses and tendencies innocent in themselves have been allowed to run riot. A lack of interest by boys and girls in a dull, ill-advised, and inadequate program has been misconstrued. Manifestations of natural instincts and normal impulses have been misinterpreted. Feeling that he is misunderstood, that no one cares, and in some cases being actually told that he is not wanted, the boy has left the Sunday school. The whole responsibility does not lie with the church: the home and the public school must bear their full share of blame—but we are not now considering their shortcomings. The ties binding him to the home, the school, and the Sunday school once broken, a start made in the wrong way—and it is a short, quick journey to moral bankruptcy.

6. The Challenge of the Situation.—There is tremendous challenge in the importance, in the swiftly passing opportunities, and in the glorious promise of the middle "teen" years. Is there not challenge also in the very fact that in the past we have failed to sense the importance, to make the most of the opportunities, and to realize upon the promise of these years? Let us accept the challenge! Let us undertake a new ministry to youth! Let us continue our preparation, that we may make our ministry rich, abundant, and fruitful!

II. CONSTRUCTIVE TASK

1. Make a thoughtful study of one or more boys or girls of about sixteen. Note the characteristics which appear

most prominently in their conduct. Compare them with others of about thirteen.

2. As you look back to this period in your own life, what moral and religious needs now seem to you to have been most acute?

3. Write briefly on the following:

a. Some of the more important requirements in a teacher of middle adolescents.

b. Lesson needs of pupils of this age.

c. Ways of making use of the rapidly developing social instinct.

III. MEMORY ASSIGNMENT

"Year after year beheld the silent toil
That spread the lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last found home and knew the old no more.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

—Oliver Wendell Holmes.

IV. REFERENCES FOR SUPPLEMENTARY READING

In the Library

1. A description of middle adolescence: *Pedagogical Bible School,* Haslett, pp. 158-176.
2. The problem of expression: *Girlhood and Character,* Moxcey, Chap. XV.

CHAPTER XI

LATER YOUTH

I. LESSON STATEMENT

To youth the world is great and glorious. Nothing is commonplace. "Life is roseate, and all the future is golden." The youth dreams of conquest. In imagination the great world is open to him; it will soon come to feel his power. A general's commission, a bishopric, the presidential chair, great possessions—the highest place, in whatever vocation he may choose, seems easily within his reach.

In our study of adolescence we have now come to the third stage—the period of later adolescence, or later youth. This period, as we have already stated, includes the years eighteen to approximately twenty-four.

1. YOUNG PEOPLE

1. **Body.**—Physical growth, save in exceptional cases, is completed at nineteen or twenty; with many even earlier. Muscular development now takes the form of perfecting of structure. The energy that earlier went into growth is now available for the development of strength. Power of endurance is greatly increased and by the close of the period is at its height. Military leaders prefer young men under thirty. The energies of the body are at floodtide; the senses at their keenest.

2. **Mind.**—Physical development is matched by development of the mind.

a. The intellect is now restlessly active. The reason has reached full development. Thought and purpose, rather than the emotions, hold the center of the stage. Given abundant opportunity for thought and sufficient stimulus, rapid development of intellectual power may be expected. Now, if ever, the intellect is ready for serious study. A list of the great and enduring works of the world that represent the output of the mind of youth would be astonishing.

The interests have a wide scope and are as strong as they are varied. Recreational interests continue strong, and fondness for athletic contests reaches its height. The dramatic interest is

strengthened. The sex instinct is increased in power. A permanent choice of vocation or the ratification of an earlier choice is almost sure to be made.

The critical spirit of youth, which often takes the form of philosophic or religious doubt, should not be regarded as an alarming characteristic. It is indicative of the mind's outreach for truth; it is the youth's way of attaining to a world view and to a religious faith of his own.

b. The feelings become more subject to control. Less wavering is manifest; more of stability and permanence is acquired. Certain of the feelings may be expected to broaden and deepen. For example, the altruistic feelings are stronger and more influential; there is a more ready sympathy and often a willingness to make real sacrifice for others. Normally a steady advance should take place away from the self-centered attitude of childhood toward altruism. But this development is not without conflict. Pride and self-conceit, leading to self-assertion and habitual insistence on personal rights, may stifle the growth of sympathy and altruism.

c. The will is vigorous and persistent and readily responds to direct appeal. The power of self-control and of self-direction is increased. Young People are not so suggestible as children; they are more independent of impulse. But whatever comes as a challenge to the will awakens response and influences action. They are now prepared to hold to their purposes against strong opposition.

3. **Distinguishing Characteristics.**—Numerous characteristics observable in the conduct of the middle teens persist during part or all of this period. What are some of the characteristics you have noticed as continuing? Other characteristics, beginning to be manifest in middle adolescence, now become prominent.

a. Individuality becomes manifest in conduct and habit as in thought and interests. Individual traits become more prominent. The time of self-realization and self-revelation is at hand. The gang is likely to dissolve, since its members, who a few years before apparently had everything in common, now stand forth as distinct individuals, each with his own peculiar desires and interests and strongly inclined to follow the way of his own choice.

b. Aspiration and hope inspire earnest, enthusiastic effort. Youth is forever dreaming dreams and seeing visions. Both young men and young women aspire to things that are high and difficult of attainment. Extreme devotion and splendid renunciation are native to them. They take no account of obstacles, are daunted by no opposition, recognize no impossibilities. What ought to be can be,

and what can be must be. He who has no dreams of high achievement, whose conduct shows no reaching out after high ideals, is an exception and is to be pitied; for the youth's aspiration is more than mere dreaming. One has said that "the spirit of great men is essentially the spirit of youth, with its never-ending enthusiasms, its untiring energy, its daring, its vision."

c. Conduct shows a quickening of moral insight. With these years an ethical discernment, not before possessed, comes to be. Moral convictions become stronger; the sense of duty is more deeply rooted. Conscience speaks with a mighty voice. "Right is mightily right, and wrong is tremendously wrong." Often Young People show that they despise casuistry, temporizing, or compromising with evil. They are outspoken in condemnation of evil and evildoers; they will neither condone nor excuse. Not infrequently they expect perfection in those who make religious profession, and, failing to find it, are themselves caused to stumble.

d. Deeds of courage and heroism are not infrequently in evidence. Youth has boundless admiration for the pioneer and the soldier. But the heroic spirit in youth does not exhaust itself in admiring brave deeds in others. It has daring and courage and readiness for adventure. It needs no artificial stimulation or material incitement for deeds of noble courage. It is ready to dare and to do. Peril and hardship have no power to daunt or dismay. Youth is ready for any conflict. Many of the wars of the past have been fought principally by boys of this age, and they have had a tremendous part in the latest and greatest of all wars.

2. RELIGIOUS EDUCATION OF YOUNG PEOPLE

The full span of human life is brief. The stage is narrow at its greatest width, and three generations are crowded upon it. One is in the process of preparation; to it has been given the making of the future. The second is working in feverish haste; it has an uncertain hold upon the present. The third is rapidly passing off; it takes with it the past. The period of later youth is the final stage of preparation and training before the coming of the opportunities and responsibilities of mature life. The time is brief. If these latent resources, so rich in promises of spiritual achievement, are to be made the most of, there is not a day to lose.

1. **Environment.**—The environment of place is not now so influential as earlier. Young People tend to influence and change their environment more than to be influenced and changed by it.

The environment of persons continues to be important. It is

often the case that both young men and young women need congenial, helpful associations and fellowship more than almost anything else. Sympathetic encouragement and wise personal counsel in the first steps of working out a career will frequently make possible the realization of an unexpressed vision and save a youth from a life of mediocrity.

A group of sixty ministers and teachers were asked to state what influences were potent in their lives between eighteen and twenty-five in the development of moral character. It is significant that a majority replied in terms of the influence of personal associations. We quote a few typical statements: "The influence of the college president under whom I placed myself, and who became my ideal of a cultured, Christian gentleman, was a most potent factor in settling my convictions, confirming me in my life purpose and starting me in my lifework." "The example and counsel of an older sister who gave her life for work in China was the most influential factor in my life during these years." "At this time a great love entered my soul, my first and only great love, an affection for a young woman of my own age. This young woman awakened in me a desire and purpose to overcome almost insurmountable obstacles. She stood by me and helped me to become what I am." "A sympathetic, companionable preacher, who was at the same time my Sunday-school teacher, gave me, freely, counsel that was of inestimable worth, walked with me through the valley of a great sorrow, and taught me how to fight out life's battles on my knees. He helped me to really trust God. Magazines, good books, and Bible study had an important part in maturing my character; but this man entered into my life as a friend and guided me when without his help I surely would have gone down."

2. **Instruction.**—The importance of instruction is greater at no other period of life than now. The intellect, as we have seen, has tended to gain ascendancy over the emotions. Ideas rather than feelings are become chiefly influential in determining choices and directing action. Instruction that will supply moral and religious ideas and ideals is required. The moral judgment needs to be informed and moral and religious convictions deepened and strengthened.

It is clear that serious study, if ever in order, is in order now. The childish things of the mind are put away. There is a common desire on the part of all Young People to get underneath surface facts and inquire into foundations.

In considering what courses of instruction should be offered it

is necessary to take cognizance of certain more or less distinct groups among Young People. There is, for example, the college group, consisting of those who are pursuing a college course or have just completed one. A second group is made up of those who are just out of high school and who have entered upon business pursuits or some other means of earning a livelihood. A third group is made up of those whose educational training was cut short at the close of their grammar-school course. It becomes immediately evident that we are confronted in this period with *a wider range of instructional need* than among pupils in any preceding period.

Young People in college or who have completed a college course should be offered courses of religious instruction that will not suffer in comparison with their college studies. The courses of a religious character that they have had in college should be supplemented by other courses of equal strength in the Sunday school. With these students thoroughgoing, critical study is in order. Those who have had high-school training are also prepared for somewhat thorough courses of religious instruction, in such subjects as the life and teachings of Jesus, the life and teaching of Paul, the history of Israel, the teachings of the prophets, the history of the Christian church, the progress of Christian missions, etc. Young People who left school at the eighth grade or before will have their limitations which must not be overlooked; for them courses not too difficult must be provided.

The development of individual interests and the desire to choose for themselves makes it *important that elective courses be offered.* Just as the elective principle has been recognized in college, so should recognition be given to it in the Sunday school. Young People will take more interest in their courses if the opportunity of choice has been presented to them and they have been given a real part in deciding what should be studied.

Among other courses *ample provision should be made for courses of training* for future teachers and officers of the Sunday school and church. Every Sunday school should have a group of Young People in preparation for leadership. Much of the most successful teacher training now being done is in Young People's classes meeting at the Sunday school hour. In these years, when permanent decisions for lifework are being made, the great fields of social and religious service should be held before Young People by their religious teachers, and they should be aided in making definite choices and urged to seek the best possible preparation.

Not infrequently doubt is expressed by Young People. The teacher

should bear in mind that the doubt of youth is in reality an evidence of individual search for the foundations of truth. The youth wants to come to a faith of his own. He seeks to discover what he believes, and why. Usually he is open to reason, waiting to be shown. His questions will be satisfied by a sufficient answer. Scorn or rebuke will lead him to think they are unanswerable. The youthful doubter should be encouraged to continue his search until his questionings are satisfied; the unresolved doubt of youth settles into the unreasoning skepticism and blatant infidelity of adulthood. It is a time, says Coe, when the teacher needs statesmanship—"the statesmanship that believes in freedom of thought; that believes in the capacity of young persons of serious mind to attain a personal conviction on all points that are essential to their characters; that conceals nothing and resorts to no indirection or subterfuge; that has sympathy, good humor, patience; that refuses to permit any young person to excommunicate himself in act or feeling because of his doubts, . . . finally, that engages young people in active service of humanity—even in the midst of severest doubts."[1]

3. **Training in Worship.**—Expression in worship should be given a prominent place in Young People's work. Participation in congregational worship should be expected, and none of the services provided for or by the Young People should be regarded as taking the place of it. The public service rightly should be regarded as coming first. It is not, however, sufficient in itself. A freedom and spontaneity, as well as a kind and extent of expression, is offered in a Young People's service which will not be found to obtain elsewhere. Just these qualities are needed for proper training in worship.

There is no place in the program of the Young People's Department for "opening exercises." The need is for an opening service of worship whose program is carefully planned, and which has unity, consistency, and dignity. The hymns should be expressive of Christian truth, not over-sentimental, set to worthy tunes. Ditties and cheap, sentimental rimes sung to ragtime music are worse than valueless for purposes of real worship. There should be an atmosphere of fellowship and devotion, in which voluntary prayer and testimony will be encouraged. Some slight measure of adult guidance may be required, but for the most part the Young People's worship should be planned and directed by the young people themselves. If it is to be in the highest sense successful, the Young People must be able

[1] *Education in Religion and Morals*, p. 264.

to feel that the service is their own, one for which they are responsible, the success or failure of which depends on themselves.

4. Training in Christian Conduct and Service.—The teacher is to think of himself as a friend and counselor, not as an oracle whose word is to be accepted as law. His function is to suggest, not to command; to coöperate, not to compel; to lead, not to drive.

A chief need is to find definite religious and social tasks for Young People and engage them in doing them. Their future interest and activity in the work of the church will depend largely on the extent to which they are now enlisted and trained in Christian service. Other organizations win Young People by giving them occupation. They are ever ready for activity that has practical value. They will do any number of things in the name of the church if they can see results and feel that their efforts are appreciated, and in the doing they become strongly attached to the church. Little nothings, without real significance, will not appeal to them nor hold them.

Altruism is nurtured by service. It grows by exercise. Without exercise it withers. In this is to be found a second reason why it is important, even necessary, to provide systematic, definite forms of service for Young People.

Appeal may now be confidently made to the reason in matters of moral conduct. Commands as authority will not have great weight. Anything that looks like coercion is doomed to fail. Neither is guidance by suggestion as effective as earlier. The foundation of the moral law in reason should be shown. The conscience and the judgment should be addressed. Young People want to be shown why, not merely commanded to obey.

Appeal should also be made to the will. Young People need to be convinced of the moral resources and of the power for achievement in any line of worthy endeavor latent in their wills. Let them be shown what others have accomplished against great odds by force of will. Help them to understand that nothing in the way of right is impossible to them if the will to prevail is present. Appeal to the manhood and to the womanhood of the Young People; ask things that are difficult, that require real effort and exertion for their accomplishment; tell them frankly that they are difficult and at the same time make them feel that you rely on them to undertake and accomplish them, and you will put them in the way of doing worthy deeds as well as contribute to their growth in strength and usefulness of character.

There will usually be some whose resources of will seem to be deficient. The description of Sentimental Tommy fits them: "His

emotions had taken a mortgage on his character and were squandering his moral resources; . . . his life had no unity or steadiness or consistency; . . . it had enthusiasms, but no enthusiasm; it had bits of willing, but no persistent continuity of will." These Young People need to understand that feeling is not an end in itself; that to stop short of the appropriate action suggested by the feeling is to deny complete life to it. They need to be enlisted in some worthy service that requires effort and determination and helped to stay by it until it is fully accomplished. Finally, they need to be led into the possession of strong moral and religious convictions—to hold to some great truths with all the mind and heart and strength.

5. **Results to be Expected.**—We should expect to hold to the church and the school *all of our Young People;* we should expect all of them to be earnest Christians, members of the church, able to give a reason for their faith, loyal to all good, and active in Christian service.

a. Failure in the past.—We have to confess that results attained in the past have fallen far short of this. Most Sunday schools have held only a meager proportion of their boys through early and middle youth and into later youth—in some instances less than ten per cent, and of the girls not more than one half. True, the period of later youth presents its own peculiar difficulties. The development of individuality and of reason easily degenerates into self-sufficiency and intellectual pride. From sources outside of schools the youth gains a kind of "knowledge that puffeth up." If in an evil hour some serious lapse from virtue or righteousness occurs, a keen sense of guilt serves to erect a barrier between him and the church. Not infrequently desire for fellowship with other young people leads him into the company of those who never frequent either church or school. Sometimes his enthusiasm in his work tends to crowd out religious observances; his absence is unnoticed; he comes to feel that no one cares, and his heart is hardened against the church. None of these things is impossible to be overcome; but, because of our slackness or our lack of knowledge, all too often they are allowed to sunder the bond uniting the youth to the Sunday school and the church. We must overcome these difficulties. To fail in holding our own Young People is the greatest and the most inexcusable failure the church could possibly make. There could not be a more pitiable confession of weakness.

b. Fruits of misdirection.—The whole story is not told in saying that Young People are not held to the church and Sunday school. The fruits of neglect and misdirection already in evidence in the

middle "teen" years now rapidly ripen. The curve of criminality ascends rapidly and reaches its climax at about twenty-two. Taking into account minor offenses, eighteen is the age of the greatest wrongdoing. The sex instinct is strengthened and frequently leads to immorality. The number of boys who "sow wild oats" is discouragingly large. Games of chance now have their strongest appeal, and this form of temptation is often yielded to.

c. Conversion.—If the work in the earlier departments has been well done, few will come to the period of later youth without having previously committed themselves to a Christian life and to membership in the church. *It should be expected that all who have not previously made the great life decision will do so now.* Every effort should be made to accomplish this result. By faithful, direct instruction; by personal appeal at the opportune time; by the wise use of special occasions; by the coöperation of pastor, superintendent, and classmates; by the use of every means at command the earnest teacher will insure that these pupils shall be won to open, confessed discipleship. The danger line in religion is reached at twenty years, at about the middle of the period of later youth. Only one sixth of all Christians, it is estimated, are converted after twenty. With most of those not now Christians *it is now or never.* Teacher of young people, dare you not to allow one of your pupils to pass out of your hands not a professed Christian!

Conversion now is likely to be somewhat highly emotional. More or less conflict of impulses and feelings is certain to be involved. With most of those not Christians it is necessary for the emotions to be so stirred and strengthened as to break down the opposing barriers of distrust, selfish desires, conflicting purposes, and sinful indulgences.

6. The Challenge of the Situation.—The task of teaching and training Young People for Christ and the church is not one for an odd hour. The work cannot be done in time that is left over from other duties and from pleasure. Young People will not wait our convenience. A thousand voices are calling them. Occasions crowd their lives. Causes without number bid for their service. They await the guidance of a leader, but the one who leads must know where he is going and why.

Training, to be effective, must be thorough. It cannot be accomplished merely by chance teaching and fervent exhortations. It must be personal, persevering, constant. It must be patient, sympathetic, persistent. It requires knowledge, understanding, skill. Given all these, results will sometimes be disappointing, the most earnest

efforts less than fully satisfactory. The mind of youth is not an empty vessel to be filled; the heart of youth is not metal to be molded; the life of youth is not a building to be constructed. All these figures have their value as illustrations, but youth is life—with all its complexity, its baffling mystery, its strength, its weakness, its glorious promise, its achievements, its failures, its inherent destiny. What are difficulties and heartaches and the sweating of blood when souls are to be trained in the service of the Lord of life?

II. CONSTRUCTIVE TASK

1. Prepare a brief statement of your own religious development during the "teen" years. Note especially the forces that came into your life to influence you religiously.

2. Considering further the church with which you are most intimately associated:

a. Describe the situation affecting Young People, noting every element in it.

b. Prepare a statement on what is needed to make the work with the Young People entirely successful.

III. MEMORY ASSIGNMENT

"You tell me, doubt is devil-born.

"I know not: one indeed I knew,
In many a subtle question versed,
Who touched a jarring lyre at first,
But ever strove to make it true.

. . . . . .

"He fought his doubts and gathered strength.
He would not make his judgment blind.
He faced the specters of the mind
And laid them: thus he came at length

"To find a stronger faith his own."
—Alfred Tennyson.

IV. REFERENCES FOR SUPPLEMENTARY READING

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1. Some adolescent difficulties: *The Spiritual Life,* Coe, Chap. II.
2. Adolescent extremes: *The Pedagogical Bible School,* Haslett, pp. 187-203.
3. An introduction to youth: *Educational Evangelism,* McKinley, pp. 11-24

CHAPTER XII

ADULT LIFE

I. LESSON STATEMENT

Growth does not wholly cease with the attainment of adulthood. Certain organs and parts of the body continue to grow until old age. Thus, adult life is not lived on a dead level; it has its periods, more or less well defined. Considered broadly, these may be stated to be: (*a*) *Young manhood,* from twenty-five to forty—the age of aggressive action. In this period the constructive and destructive forces in the body are about equal. (*b*) *Middle life,* from forty to sixty—the period of disillusionment. Many of the dreams of youth are parted with in this period. The destructive forces now gain the ascendancy; nevertheless, with most people this is the most productive period of life. (*c*) *Elderly life,* from sixty to seventy-five. Weakening of the bodily powers is likely to be marked, but with those of good physical inheritance, whose habits throughout life have been proper, this may be and not infrequently is a period of ripe fruitfulness. The world owes much to the services of its grand old men. (*d*) *Advanced age,* from seventy-five on—a period of increasing bodily weakness, terminating in dissolution. These periods are in terms of averages and are subject to individual variation. Thoroughness suggests *separate treatment* of each period; but in a brief, elementary textbook adult life must be considered as a whole.

1. THE ADULT

1. Mind.

a. Normal adult life is characterized by clear and sound judgment. The brain is normally the last organ of the body to begin to decline. In what the physician styles a "green old age" the intellectual powers are stronger than in any previous period of life. *Reason is dominant.* Not infrequently there is an aversion to the dogmatism of authority and a sharpening of the critical faculties. Experience has taught the mind to be wary and to be on the lookout for exaggeration. The power of mechanical memorization is decreased, but *the power of retaining new knowledge through association is strong.* Perception is a slower process than in youth. "It is as though in early age every statement were admitted immediately and without inspection, while

in adult age every statement undergoes an instinctive process of cross-examination." Similarly, the mind does not act so readily or quickly. There is more of consideration, and this retards action.

b. With adult years the social feelings strengthen and widen. Love of home and family deepens. The chums of youth become the firm friends of mature life. The welfare of the community and the state becomes an increasing concern. Fellowship with others is attractive. It is between twenty-five and forty that the largest proportion of men enter the fraternal organizations. Sympathies now may be readily broadened to include the unfortunate and the dependent. The heart of man beats in unison with the heart of the race. The æsthetic emotions are more fully developed. If it is nurtured, the interest in poetry, art, music, and the beautiful in nature steadily increases. The religious enthusiasm of youth becomes *the steady purpose, the settled joy and peace of the soul that has found its abiding life center.* This description is of normal religious development from youth up. If in the early years the heart is turned against God, the finer feelings and sentiments decline, the whole soul is dulled and hardened, and much of its capacity for sentiment and emotion is lost.

c. The Adult of strong character has a resolute, well-trained, energetic will. He is able to undertake disagreeable tasks without self-parley or delay. He has schooled himself to endure hardships as a good soldier. Once committed to an undertaking, he carries it through against all obstacles. An act of will with the Adult is not as simple a process as with a child. For one thing, calculation enters more largely into it; again, action is urged or impeded by pride and convention and prejudices and, most of all, by strongly developed habits. Nevertheless, the forces of a strong will are sufficient to break over all impediments and attain. On the other hand, all of us are acquainted with weak, irresolute persons of whose stand for right we are never certain, and who are always sure to be carried away by a strong wind of temptation.

2. Characteristics and Needs of Adults.—In adult life individuality comes fully into its own. We can no longer describe moral and religious needs in general terms. All men and women have their own peculiar needs. Always complicated, the problem of moral and religious education becomes most complex in dealing with adults. We are likely to have in the adult school people from all walks of life and of widely varying attainments in intellect and in character. There will be some of very little education; others who are college graduates. There will be some who have grown up within the church and Sunday school, and there should be many from

among the unchurched masses—people who, if they were in the Sunday school in childhood, either left it very early or were influenced little by it. *Thinking especially of the latter class, those whom the Sunday school as an evangelizing agency should desire to reach and help*, we are likely to find the following conditions prominent:

a. Deficient idealism. Life for many people has become dull and commonplace. It is a treadmill. It has much of routine and of monotony. The bright dreams of youth have not been realized and no others have come to take their place. The sharp edge has been worn off of ambition. There is a complacent toleration of things as they are, sometimes mingled with bitterness and not a little complaining.

b. Religious indifference. There are multitudes of people within the church whose connection with it is merely nominal. They attend the preaching service seldom and other services not at all. Their lives perhaps have been busy and overburdened, and they have allowed themselves to lapse into religious torpor. Their neighbors and acquaintances outside of the church are wholly indifferent. There is a modicum of religious belief and sentiment hidden away in their nature, but they give no recognition to religion except when death or some overwhelming calamity stirs the almost dried-up fountains of the soul.

c. Material-mindedness. The positive side of the last mentioned characteristic is that the affections are set on material things. With some life is a continual struggle for the things necessary to existence. Hard conditions thrust material considerations continually to the forefront. With even a larger number prosperity has unbalanced spiritual judgment, with the result that the men are money-mad and the women think only of dress and display and amusement.

d. Sensuousness. With many of our brother men the animal nature has obtained dominance. The sensual sins of men annually bring destruction and death to thousands of the weaker sex. The wide prevalence of diseases that are the certain crop of sensuality is attested by the testimony of physicians everywhere. The chief ally of the immoral life, intemperance in drink, is frightfully prevalent.

e. Petty sins. Many people who are never guilty of gross sensual crimes persistently keep their better self in the background. Capable of strong resistance to evil, they allow their nobler purposes to be vanquished by petty sins. Little meannesses of disposition are constantly manifest. They exhibit spite, envy, jealousy, and hatred. They are stingy or cross or selfish. They are guilty of slander,

backbiting, or circulating salacious stories. They commit little frauds, are deceptive and deceitful. They cannot be trusted; they will lie and steal. In politics they will resort, if need be, to bribery and fraud to gain their ends. In business the short yardstick, unjust weights and measures, adulteration of food products, harsh regulations governing employees, are all too common.

These characteristics constitute an unattractive picture. We wish it might be truly declared overdrawn. It might be relieved somewhat by a portrayal of virtuous qualities to be seen in the same people. No man or woman is wholly bad. Some of the worst of men have outstanding qualities of goodness. Some vile sinners are attractive, even lovable.

2. THE RELIGIOUS EDUCATION OF THE ADULT

The opportunity of religious education is not now what it was earlier. Life is now settled in well-defined molds of thought, feeling, and will. Habits are formed and hardened. "It is not easy," said Martin Luther, "to teach an old dog new tricks, and therefore much of our labor is spent in vain." Nevertheless, the opportunity has not wholly passed. While the significance of childhood and youth as the periods of largest opportunity for moral and religious education is recognized as never before, there is coming to be also a clearer realization that education need not and should not cease with youth. Says President Eliot, "It has been too much the custom to think of education as an affair of youth; it really should be the work of the whole life."

1. The Evangelistic Opportunity.—There are certain conditions likely to be present in adult life which afford *a special religious opportunity*.

Heart-hunger is often present. The youth was eager to try the world. He wanted to taste and see. He was impatient with anything which seemed to compel restraint. He was unwilling to give up promised joys and pleasures. If the Adult is disillusioned concerning his own career, he is also disillusioned concerning the vain pomp and false promises of "the world." Promised satisfactions have turned to Dead-Sea apples at his touch. The glitter and glamour of sin are gone. The scales have fallen from his eyes, and he sees things as they are. While he may be wedded to his idols, it is likely that at heart he despises himself for what he is and longs to be something different.

If the soul has not found its life-center in God, there are inevitably deep spiritual longings. Under the indifference and utter

neglect of religion there is still a sense of deficiency and the faint stirrings of spiritual purpose. There are hours when the soul cries out for the satisfaction of these long-denied needs. There are times when revolt against the dominance of the lower self is threatened.

There is need for comfort and inspiration. Life is full of hard experiences for most people. Disappointment, grief, and loss are prevalent. The burdened hearts are many. The hard, incessant struggle discourages many. People are hungry for consolation and for spiritual inspiration, and they seek the place where these are given.

These conditions constitute an opportunity peculiar to adult life. In meeting it *the need is not so much for information as for inspiration.* It is not merely facts that are needed, but the stimulation of hope and faith and courage and spiritual desire. These Adults need to see Jesus Christ and to be assured that a Christlike life is possible to them. They need to have vision imparted, the renewing and spiritualizing of the lost vision of youth. All this is to be done not through exhortation or preaching—that is the function of the preaching service of the church—but through the close, intimate unfolding to them of the Word of God in teaching.

2. **Instruction.**—For many Adults the Bible class has a distinct mission of religious instruction. Not infrequently the clearing away of misconceptions and prejudices and the laying of a foundation of Christian truth are necessary before the assent of the mind can be gained to a Christian life. Those who have become Christians in mature life, or who, committing themselves to a religious life in youth, were not instructed, need *to know the fundamental truths of Christianity.* The modern aversion to dogma ought not to blind us to the need for an understanding of the great doctrines of the Christian faith. Our religion is now being opposed on our own soil by other ancient faiths, not to speak of innumerable modern cults. The intelligent Christian must be able to give a reason for the faith that is within him. The principles of Protestantism, as opposed to Romanism, should be understood.

Again, many Christians have narrow views of the religious life. Their conception of the relation of religion to business, to social relationships, to politics, is superficial and narrow. *They need social teaching.* They need to know the teachings of the prophets, of Jesus, and of the apostles on social and civic duties. The range of their interests and efforts is circumscribed. They need to be made acquainted with the purposes of God for the world, that their prayers and deeds may go out to the ends of the earth.

These considerations make it clear that a broad, comprehensive curriculum of religious education for Adults is required in order to meet the needs of the situation. *A uniform course for all classes is altogether inadequate.* A variety of courses should be available, that the needs of widely different groups may be met. These courses should be offered as electives with each group free to choose its own subject of study.

The method of teaching will vary with different classes. Usually it will be the method of free discussion, in which the teacher will be the leader.

3. **Development of the Feelings.**—The organized class can do much through carefully planned committee work *to develop the social feelings.* The ministry to poverty, sickness, or suffering through carrying out a class assignment stimulates altruistic feelings, especially when it follows upon the right kind of teaching. This is intimately connected with the building of Christian character. Sympathy, brotherly love, and kindness are at the basis of Christian ethics.

Effort for *the development of the æsthetic feelings* should not be neglected, even though the response now is not so ready as earlier. Some appreciation of the beautiful in art and literature and nature may be gradually built up.

4. **Exercise of the Will.**—The real test of the teacher's work is in getting the will to act. Facility in exciting feelings is not the measure of successful teaching. A chief part of the significance and worth of emotions and sentiment is in their power to move the will. If they stop short of that, they are barren and unfruitful. *The appeal of Jesus is primarily to the will,* rather than to the intellect or the feelings. "Follow me" is his command. "Whosoever shall do the will of God, the same is my brother." "If any man will do his will, he shall know of the doctrine." The teacher of Adults does well to emulate the Master. Appeal to the will. Impress the idea that the man and the woman can live a Christian life if they will; they can do a worthy work for God if they will. Point out the path and bid them in God's name follow it.

5. **Direction of Activity.**—For not a few the chief function of the Adult Department will be as *a school of practice.* It will be the means by which the rich feelings and good purposes of earnest Christians will be utilized. It will suggest ways and plans of service and see that they are carried out. It will thus educate and train good Christians to be better Christians. The latent sentiment and conviction of many a congregation is sufficient to effect potent re-

forms and accomplish much good. The Adult Department may provide the means of awakening and applying these and thus benefit both the individuals themselves and the community.

6. Results to be Expected.—The teacher of Adults should have patience. The results of his labors with those who are Christians and with those who are not will not appear in a day. The efforts of weeks and months and years in teaching the unevangelized may culminate some day in a sudden breaking up of the great deeps of the nature; in a conversion that will be a profound, revolutionary change, a wonderful manifestation of the power of God to transform and renew a sinful human being. For this let the teacher pray and believe. With others there may be little perceptible change in years. Let the teacher not despair. Let him have faith in the truth of God and in human nature. His work as a teacher of the gospel, if it be well and faithfully done, will not be in vain. The transforming power of the truth will in time be in evidence.

With the members of the Adult Department the church school is to do its final work. It is to make complete Christians—patriotic and loyal citizens; conscientious and sympathetic neighbors; self-sacrificing and devoted parents; true, faithful, loving, obedient sons and daughters of God. It is to coöperate with God in his supreme work of making full-orbed men, described by President Faunce as "men of keen sense, of trained intellect, of warm hearts; men rich in imagination and emotion; men of power to resolve, to initiate, to administer, to achieve; power to see swiftly, judge accurately, decide immediately; to love deeply and hate persistently and grow forever—men such as all the past of human history now should culminate in producing."

II. MEMORY ASSIGNMENT

"Grow old along with me!
The best is yet to be—
The last of life, for which the first was made:
Our times are in His hand
Who saith, 'A whole I planned,
Youth shows but half; trust God; see all, nor be afraid.'"
—Robert Browning.

III. REFERENCES FOR SUPPLEMENTARY READING

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1. Principles of adult-class study: *Adult Class Study*, Wood, Chap. III.
2. The breadth of religious experience: *The Religion of a Mature Mind*, Coe, Chap. VIII

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